

THE
ANCIENT OF DAYS

HENRY S. WILLIAMS.



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UNITED STATES OF AMERICA.



THE
Ancient of Days Renewed;

— OR THE —

HISTORY OF THE UNITED STATES

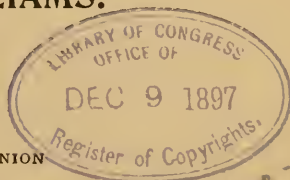
FOUND TO HAVE BEEN WRITTEN
1,826 YEARS AGO

BY FLAVIUS JOSEPHUS,

WHICH IS CONFIRMED BY THE APOCRYPHA, THE APOCRYPHAL
NEW TESTAMENT, THE BOOK OF ENOCH, THE BOOK
OF JASHER, AND SOME SACRED BOOKS THAT
HAVE ALWAYS BEEN RECKONED
AMONG THE PROFANE.

BY
HENRY S. WILLIAMS.

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INTRODUCTION.

The Scriptures are written in numerals, miracles, symbols, orders, names, threatenings, commandments, promises, parables and many wonderful ceremonials, all of which go to make a mystery of mysteries, unparalleled by anything that ever came before the mind of man, all of which are hieroglyphics for man to interpret the Scriptures, as the advancement of man is the progression of the literal creation, the proofs of which rest upon physical science; in this there is no mistake, as mathematics cannot be disputed.

We find in the prophecies many dates, epochs, intervals and numbers, all of which have a mathematical meaning, the proof of which has been accumulating every hour since the birth of Christ, which was the creation of all things; also all time that the Scriptures furnish a correct chronological history, as there is no correct chronology from the supposed six days' creation to the birth of Christ; but all very well know that we have a correct literal chronology of 1,897 years to the present time of our era. Yet we are not positive that those 1,897 years began at the exact time when Christ was born, hence there is a variation of about three years in the numerical calculations of the preceding volume. These variations can only be removed by establishing the time when Christ was born, yet there is a correct chronology in the Scriptures of the same interval since the birth of Christ which is symbolized by intervals, numerals, ceremonials, parables and miracles, supposed by all theology to belong to the six days' creation, all of which are not literal, but symbolize literal chronology and literal events since the literal creation, which began at the exact time when Christ was born, and as there is no proof that this present Christian era began at the exact time of the birth of

Christ, hence our chronology varies, as the Christian era does not harmonize with the birth of Christ, which unharmony is part of the veils upon the Scriptures. The exact date of the birth of Christ is important to our chronology, as the literal creation will continue every hour from that time until the end of the six ages, which ages Josephus says are to be shortened lest no flesh would be saved. At the end of the six ages comes the political and financial resurrection and transfiguration.

The history of the United States is found to have been written 1,826 years ago by Flavius Josephus, and in that part of his works where he treats of his own family and of the actions of his own life proves to be the history and actions of our United States Treasury Department.

In the beginning was the word, hence the word was the beginning; that word was put upon the pages of prophecy, and it has been a constitution, which has created all things enumerated in the six days—ages of creation even the Heaven and Earth and the things that are there and therein created. Present theology teaches that the word was first given to the Jews, which is an error, because the scattered pages of Scriptures first created ancient Israel our prototype; then after Israel in the same manner that all religious creeds have been created came the creation of the religion, church and nation of the ancient Jews, which was a prototype of our present monetary system, which will be destroyed at the end of the exact number of years after A. D. 1826 that the ancient Jewish temple was destroyed after the birth of Jesus Christ.

My constructure lacks workmanship, but is founded upon allegorical Scriptural prophecies, which are the rock of ages. When the giants behold the location, they will build a new temple, great and high, upon the same foundation; then my structure, crude and slender, will be remembered as gossamer, harbinger of the storm, which shattered the veils over the face of prophecy, and swept staggering theology of nineteen centuries into the past.

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God, the Universe, and the Scriptures Are Incomprehensible.

The veils on the Scriptures can only be removed by numerical calculations. As the prophecies, also the laws of Moses, are written in symbols, as the things created in the beginning were all symbols, and are all used by the prophets as symbols, consequently they will have to be interpreted by numerals. Yet they answer for commandments without the interpretation of numerals, as God, the universe and the Scriptures are incomprehensible.

The self-styled philosophers in their arguments against God and his Christ often say that the universe is governed by law, and that it is from common and natural causes. This seems to be good philosophy and common sense as far as it is carefully argued. But if a Christian should inquire of the philosopher how large the universe is that is governed by law, and how much of that common cause it requires to administer the law throughout the entire universe, he would be unable to answer the question unless he had explored the universe. Yet he could answer by asking another, namely, as to the dimensions of the Christian's God; and aside from the Scriptures, one could be answered as satisfactorily as the other. God, in the Scriptures, has only given man a history of what is called the six ages, the heaven and the earth, and the things therein contained, but he has not given him a history of the universe, and there is but little said of a universe. The heaven there described is the abode of his people on this globe, and is not celestial, as it refuses to spiritualize, and the earth so often mentioned means the old Roman earth, or world, as it was commonly called in the days of old, when the United States of Israel was being typified by the ancient Israel of Palestine.

The Scriptures say nothing of the universe, and the

merest hint of anything concerning the globe, aside from the heaven and the earth, is all that can be found. That heaven and earth created in the beginning only symbolized Europe, which was occupied as the old Roman territory, and was anciently known as the earth, or the whole world; and the heaven was symbolized by Christ, or the man-child that was born in a day, for man was created from the dust of the earth, and as the United States was created from the earth (Europe), it is symbolized by the heaven in prophecy.

God has not given his people a history of the universe to decipher, nor even all of this globe itself, that we are frequently calling so small, but only a part of it, and that part where it concerns his own special people that he calls Israel; yet there are great men, and many of them philosophers, who hasten to proclaim to the world that the universe is governed by a law—a statement that the lowest of mankind has never been accused of doubting—and a majority will tell you that they believe that law to be inexorable. Have any of them told us where the law came from? Assuredly not. But then, of course, there could be some fertile law-producing soil somewhere in the universe that would supply the law in sufficient quantities, and the administration of that law would have to be, as they say, inexorable. These great philosophers that are proclaiming Christianity a myth and the Scriptures a fiction, are positive of their so-called proof of a law that governs the universe, and that the proof of that law destroys the truthfulness of the Scriptures, or the possibility of the story of Christ being true.

We have yet the first person to meet who will deny this sublimest of truths: The universe is governed by law. Not even the wandering tribes who have a sufficient language to make themselves understood will deny it. Yet who has gone out into the universe, and when did any return from there? Has there come a report from any of its borders? What part of the universe is occupied by our sun and its planetary system? Is it in the east, the west, the north, or in the south? or is it in the upper or lower part? No one has told us. Speedy thought lags at the conjectural stations of its constellations; and the

searchlight of the mind has not glanced on the borders of its territory. To ponder on its vastness is to bring out its incomprehensible immensity. The law that governs the universe is equally incomprehensible in its magnitude, and there can be no proof that it is not administered by a ruler that is incomprehensible. Then there can be no proof that one could bring against the possibility of this globe, mankind, and all things on the globe being governed by the same incomprehensible ruler; and that same ruler could have a written law that was already with mankind, but was not yet comprehended; nor would it ever be until the advent of the time he had chosen to make it known. This he could do at such times and in such a manner as the progress of mankind demanded. God, the universe, and the Scriptures are equally incomprehensible.

The works of Josephus are one great revelation, and in time they are to be explained by the Almighty and incomprehensible ruler of the universe; and all therein will come to pass when that little part concerning the Israel of the United States begins to appear in the events that are fast culminating in the affairs of his nation and fulfilling those parts of the Scriptures that will reveal his people as being located in the prophetic heaven—the United States of America, the ancient of days, which will be the new Jerusalem.

If the Scriptures signified the globe when the earth and world were mentioned, then when its rotundity was discovered by circumnavigation a part of their symbolic mystery would have been destroyed, contrary to the great plan of the Creator from the beginning of the foundation of the world (Roman world or earth), as that would have been a plain, open fulfillment of that part of the prophecy since Christ. Consequently, it would have been a hindrance to that work, "his strange work; and bring to pass his act, his strange act."—Isaiah, chapter 28-21.

In the thirty-fifth verse of the thirteenth chapter of St. Matthew it is written: "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

Matthew is speaking here, not of the foundation of

the globe, but of the Roman world. Again, in the first verse of the second chapter of St. Luke, it says: "Now it came to pass in those days there went out a decree from Caesar Augustus that all the world should be enrolled." (One translation has it taxed and one registered.) Again, in the third verse of the same chapter, it says: "And all went to enroll themselves, every one to his own city." From this it is plain that the Roman empire, including Palestine, was commonly called the world, or earth; and it was so called by all the prophets. It therefore seems to be an established fact that whenever the terms earth or world were used by the prophets, they alluded to that part of the globe which was governed by the Romans, and to that part only.

Bearing in mind, also, that all prophecies were spoken in parables, their meaning can only be revealed by their allusions and illustrations being typical or symbolical of some event that has gone before, or some era or occurrence that is to follow. When the key to these prophecies has once been obtained they can be solved and explained with mathematical accuracy.

Starting out upon these premises, we contend that all the prophecies of the ancient prophets go to prove that the heaven, or new Jerusalem, spoken of by them was none other than the United States of America. This can be shown so clearly that no one can dispute it. Every event that has happened, and every era that has rolled round in the United States has been as plainly and unerringly predicted as though the prophet himself had been architect and ruler of all things. Keeping in our minds, then, that the earth or world, when spoken of, means the Roman earth or world, we next find that the foundation of the earth or world alludes to a time when a system of laws were codified and put into force, and not to the creation of the globe, for no nation can be said to have been founded until it has established a regular and permanent system of laws by which its people are to be governed. The first establishment of this kind was after the creation of the second Adam, which was Christ; consequently, the birth of Christ was the real creation of all things, even the heaven and the earth, and the things

that are there and therein. The Old Testament constituted the first creation, as all the things said in the old Scriptures to have been created in six days of creation were symbols. Even the six days themselves were symbols, as they symbolized six periods, or six intervals of time after the real creation, which began with the birth of Christ; and the Creator, through his Scriptures, will reveal all these mysteries in their order just as they were designed to be. The foundation of the world, from which the Lamb was slain, occurred during the reign of Justinian, in the year 533, A. D., and to that period we look for those foundations.

We find the following prophecies in the thirteenth chapter of Revelation, commencing at the fifth verse: "And there was given unto him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months." Taking each day to mean a year, forty and two months would be twelve hundred and sixty years. There is an interval of twelve hundred and sixty years from the publication of the Justinian Pandects, in 533, to the year 1793, when those laws precipitated upon France (which is a tenth part of the city, also a tenth part of the Roman world) the reign of terror and the suppression of the Bible and New Testament—these being the two witnesses that are referred to in Revelation, chapter 11-7, as having been killed after having testified in sackcloth for twelve hundred and sixty years. Then after three and a half years the French Assembly restored them and they heard a great voice from heaven (the United States) saying: "Come up hither." That voice was the toleration of all religions in heaven (the United States), and about that time these facts had become heralded all over the Roman world, especially in France, by the returning soldiers who had fought for the freedom of the United States of America. In the sixth verse of the same chapter it says: "And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven." This statement shows that those who dwelt in heaven were his people somewhere in the flesh, and not in the celestial heaven, as many suppose,

because earthly or physical things cannot blaspheme against spiritual things. In the seventh verse it says: "And it was given unto him to make war with the saints, and to overcome them; and there was given to him authority over every tribe and people and tongue and nation." In the eighth verse it says: "And all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world." And in the ninth verse: "If any man hath an ear to hear, let him hear."

(The latter indicates symbolic mystery.) The foundation of the world here mentioned was laid in 533, A. D., by the Justinian code of laws which went into effect at that time, and the 1,260 years following constituted the dark ages ending with the French revolution in 1793, and at the same time the rise of the United States, or the foundation of heaven, commenced. At the foundation of the world in the year 533 the Lamb was slain by the blasphemous powers of the Justinian code of laws which tryannized over all the Roman world, until it began to weaken in about the year 1793, by the annulling of the titles and confiscation of 7,000 estates belonging to the nobility and clergy of France. And there was given him authority over every tribe and people, and tongue, and nation, and all that dwell on the earth shall worship him, every one whose name has not been written in the book of life of the Lamb that hath been slain from the foundation of the world. Now mark that the text says that the beast had authority over every tribe and people, and tongue, and nation that dwells upon the earth (not the globe), as the Justinian code of laws did not then have power outside of the earth (Europe), at least not every tribe and people and tongue and nation outside of the Roman territory.

Here is more proof that when the prophets speak of the earth or world they are alluding to that part of the globe included in the old Roman territory, and not the entire globe. This beast positively symbolizes the fanatical belief in the divine right of kings, because it is the only power that ever had authority over every tribe and

people, and tongue, and nation of Europe, or any other collection of tribes, peoples, tongues and nations in any part of the globe.

In 1793 a decree passed the French Assembly suppressing the Bible. Just three years after a resolution was introduced into the Assembly superseding the decree, and giving toleration to the Scriptures. The resolution lay on the table six months, when it was taken up and passed without a dissenting vote. Thus, in just three and a half years the two witnesses stood upon their feet, the appalling results of the reign of terror had compelled France to take her hands from off the two witnesses.

Revelation, chapter 11-12: "And they heard a great voice from heaven saying unto them, 'Come up hither.' And they went up into the heaven in the cloud; and their enemies beheld them."

As soon as the decree of infidelity passed the Assembly scenes of blood, carnage and horror began; and in that earthquake France, a tenth part of the city, fell; which was a tenth part of the earth (Europe). It is said by those who have examined the French records that just seven thousand of the clergy and nobility lost their titles; and the remnant that escaped the horrors of that hour gave glory to the God of heaven (United States) by adopting a similar constitutional democracy.

Revelation, chapter 11-13: "And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons; and the rest were affrighted, and gave glory to the God of heaven."

They heard a great voice from heaven (United States) saying, "Come up hither." About that time—1793 to 1797—the free institutions of American democracy, especially the toleration of all religions, was being published throughout all Europe, and especially in France, by the returned French soldiers who had fought under Lafayette to establish democratic freedom in the great republic of heaven.

Revelation, chapter 12-7: "And there was war in heaven; Michael and his angels going forth to war with the dragon; and the dragon warred and his angels."

Revelation 12-8: "And they prevailed not, neither was their place found any more in heaven."

Revelation 12-9: "And the great dragon was cast down; the old serpent, he that it called the devil and satan, the deceiver of the whole world, he was cast down to the earth, and his angels were cast down with him."

Michael was the arch-angel, which means chief angel; and angel symbolizes an agency of some kind; consequently, Michael is the chief agency, which is the liberal institutions of the United States. Now Michael and his angels were pitted against the dragon and his angels. The dragon is called the old serpent, satan and devil. The battle was fought in heaven.

The dragon, devil, satan and his angels prevailed not, neither was their place found any more in heaven. The latter words implies to their former residence in heaven before they were cast down to the earth. The dragon, satan, devil and his angels dwelt in heaven until 1776; then the battles in heaven began. Michael and his angels were victorious, and the devil and his angels lost.

The dragon, devil, satan and his angels symbolize monarchy and its agencies that lost the battle that was fought in heaven. The main battle lasted from 1776 to 1783, when monarchy was cast out of the United States down to the earth (Europe).

Revelation, chapter 12-12: "Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea; because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."

Woe for the earth (Europe), and for the sea (politics), because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

The time of monarchy in Europe is short; it is even now at the door.

Revelation, chapter 12-13: "And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man-child."

The dragon persecuted the woman (democratic Christianity) which brought forth the man-child. The United States is the man-child, and the nation that was

brought forth in a day. And when the dragon (monarchy) saw that he was cast out of heaven (United States) he went forth to make war with the rest of her seed—the rest of democracy; then all Europe allied themselves against republican France.

Revelation, chapter 12-14: "And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place where she is nourished for a time, and times, and half a time, from the face of the serpent."

The woman was given the two wings of the great eagle that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from monarchy, which would be three and one-half years that France and Spain, the two wings of Europe—the great eagle—nourished the woman, the mother of the man-child, by the secret alliance of Spain with France, April, 1779, when both attacked England with their naval forces in August, 1779, by laying siege to Gibraltar, thus aiding the United States to gain her independence.

Spain seems to have aided France in order that France might aid the American colonies against their enemy, Great Britain.

Mark how the fourteenth verse reads: "Into the wilderness, unto her place, where she was nourished from the face of the serpent for a time, and times, and half a time"—which is equal to three and one-half years.

Revelation, chapter 12-15: "And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream."

About 1793 satan (infidelity that was caused by the oppression of monarchy) cast great influences against the woman, who symbolized the great Roman Catholic church, the mother of all churches, by the leaders of the municipality of Paris, France, in their madness of atheism, publicly expressed their determination to dethrone the king of heaven. And the crowning act of this satanic drama was when the goddess of reason, personified by a beautiful woman, was introduced into the convention and declared to be the only divinity worthy of adoration.

The churches were closed, religion everywhere abandoned, and on all the public cemeteries were placed the inscription, "Death is an eternal sleep."

France, in declaring war against the Creator, the church and the Scriptures, at the same time declared war against all the kingdoms of Europe (earth), and in the great struggle that ensued the Bible was re-instated, and the priests and bishops were in the majority recalled, the churches reopened and the worship of the Almighty was restored to near what it was before the revolution.

Thus the earth swallowed up the flood of infidelity cast out of the serpent's mouth.

The woman's (church) influences (who was mother of all the living) was nourished from the face of the serpent for a time, and times, and half a time, by French soldiers in America under Lafayette, from about July, 1780, to September, 1783, when peace was declared between Britain and the United States.

Thus closed the most important war in which England had ever been engaged—a war which originated in her ungenerous treatment of the American colonies. The expense of blood and treasure which this war cost England was enormous; nor did her European antagonists suffer much less severely. The United States was the only country that could claim any beneficial results from the war, and these were obtained by a strange union of opposing motives and principles on the part of European powers. France and Spain, arbitrary despots of the Old World, had stood forth as the protectors of an infant republic, and had combined, contrary to all the principles of their political faith, to establish the rising liberties of America. They seemed but as blind instruments in the hands of God, employed to aid in the dissemination of those republican virtues that are destined to overthrow every system of political oppression throughout the globe.

The woman (the church), with the twelve stars, also obtained great privileges in the United States; in fact, all privileges except marriage with the state, for Christ had said that there would be no marrying nor giving in marriage there—in heaven—the United States).

Daniel says in the eleventh verse of the twelfth chap-

ter of his book: "And from the time that the continual burnt offering shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (years).

The continual burnt offering was taken away in the year 603, A. D., when Phocas usurped the imperial throne, murdered the Emperor Maurice and his sons, and acknowledged the supremacy of the Bishop of Rome. Now, 1,290 years added to 603 carries us to 1893, the beginning of the second term of the administration of Cleveland. The setting up of that vile administration is what Daniel terms the abomination of desolation. I am aware that some may be incredulous as to the abomination of the Cleveland administration, but time will bring forth the interpretation of the prophecy, and we believe that Daniel will be found to be correct, and that the consequences of that administration and the continuation of the things that were then set up will come glaringly before the people of the United States. In the twelfth and thirteenth verses of this same chapter Daniel says: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and shalt stand in thy lot at the end of the days."

On the 20th day of July, 1868, Secretary Seward issued a notice of the adoption of the fourteenth amendment to the Constitution of the United States by a majority of the States. By adding the 1,335 years to 533, we are carried to the year 1868, when the United States adopted the fourteenth amendment to the Constitution. As the 1,335 years end in 1868, and as there was to be a blessing at the end of that time, we give these incidents to establish that time; and they are of sufficient importance to do so.

Section one of the fourteenth amendment reads as follows: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the States wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of

life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

On Christmas Day, 1868, President Johnson issued a second amnesty proclamation, declaring unconditionally and without reservation, a full pardon and amnesty to every person who had participated in the late rebellion. The fifteenth amendment to the Constitution, giving the right of suffrage to all citizens of the republic, without regard to race, color, or previous condition of servitude, was recommended by a joint resolution of Congress, February 26, 1869. It was subsequently ratified by the requisite number of States.

Now, some may ridicule this event as one of too little consequence to be mentioned by the prophets in holy writ, yet the ways of God are past finding out.

In the year 533, A. D., the Justinian code of laws caused the following results: The woman (which symbolized God's people, or the church) fled into the wilderness for 1,260 years, with twelve stars on her head. The dark ages continued for 1,260 years from that time. The two witnesses, the Old and New Testaments, wore sackcloth for 1,260 years from 533, A. D. It was the beginning of the symbolized foundation of the world. As Christ was the spirit of prophecy, it is said of him that he will utter things hidden from the foundation of the world. The foundation of the world does not mean the creation of the world; for they are separated in their beginnings by thousands of years, and both are symbolic periods of time. One began six thousand and the other only 1,363 years ago. The latter event was small compared with the former.

We make the assertion that the creation mentioned in the first chapter and verse of Genesis, as follows: "In the beginning God created the heaven and the earth," was only a symbolized history of six thousand years, and all the things that were created, including heaven and the earth at that creation, are all used throughout the Scriptures to symbolize something that was to come, or take place, during the six periods comprising the six thousand symbolic years. Which years were shortened so as to

symbolize the six shorter ages since the literal creation, which began at the birth of Christ.

Barnabas, chapter 13-4: "Consider, my children, what that signifies; he finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end."

Then will come the resurrection and transfiguration, which will be political, and was symbolized by the transfiguration of Jesus in the high mountain.

Mark, chapter 9-2: "And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves, and he was transfigured before them."

Mark, chapter 9-3: "And his garments became glistering, exceeding white; so as no fuller on earth can whiten them."

Mark, chapter 9-4: "And there appeared unto them Elijah with Moses; and they were talking with Jesus."

The transfiguration, Mark says, came after six days, which is a symbol of the six ages, the end of the six thousand symbolic years, which will terminate between 1899 and 1900. His clothes symbolize governing laws, and they became bright and shining, exceedingly white, such as no fuller on earth (Europe) can whiten. Jesus talking with Elijah and Moses symbolizes the old Mosaic democracy that will begin to be somewhat observed and renewed after 1899 by the United States. The high mountain that Jesus was transfigured upon symbolizes the great and strong civil government that was to be transfigured. The mountain being high will apply to the high standing in which our government is held by the nations of the globe at the time the transfiguration will begin.

Barnabas, chapter 13-6: "And what is that he saith, and he rested the seventh day; he meaneth this: that when his son shall come and abolish the season of the wicked one, and judge the ungodly, and shall change the sun and the moon and the stars, then he shall gloriously rest in that seventh day."

After the six thousand years his son shall come; meaning Christ's works and influences, as he is the spirit of prophecy that will begin then to change the sun and

the moon and the stars; meaning that the highest magistrates of the United States of Israel will be changed, which will be part of the transfiguration.

The famous compilation of the Roman laws known as the Pandects and codes of Justinian was a collection of scattered monuments of ancient jurisprudence, and the putting in order of whatever was useful in the books of former jurisconsults. This celebrated work finally generated enough of the wisdom of antiquity to lose itself for several centuries in its own gloom, and the dark ages which it caused, but was dug up in the middle of the twelfth century. The digest which Gibbon has made of it is now received as the text book on civil law in some of the universities of Europe.

Some Numerical Prophecies of Josephus.

Jewish War Book 6, chapter 10: "That whereas Jerusalem had been five times taken formerly, this was the first time of its desolation. A brief account of its history: And thus was Jerusalem taken in the second year of the reign of Vespasian on the eighth day of the month Gorpheus (Elul)—about the middle of September 1898 or 1899. It had been taken five times before, though this was the first time of its desolation; for Shishack, the King of Egypt, and after him Antiochus, and after him Pompey, and after them Sosius and Herod took the city, but still preserved it; but before all these the King of Babylon conquered it and made it desolate 1,468 years and six months after it was built. But he who first built it was a potent man among the Canaanites, and is in our tongue called Melchisedek (the righteous King), for such he really was; on which account he was (there) the priest of God and first built a temple (there) and called the city Jerusalem, which was formerly called Salem. However, David, the King of the Jews, ejected the Canaanites, and settled his own people therein. It was demolished entirely by the Babylonians 477 years and six months after him; and from King David, who was the first of the Jews who reigned therein to this destruction under Titus, were 1,179 years; but from its first building to this, its last destruction, were 2,177 years; yet hath not its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, been sufficient to preserve it from being destroyed. And thus ended the siege of Jerusalem."

The Nicean Council opened June 19th, A. D. 325; add to this date 1,468 years intervening between the building of Jerusalem and its first desolation by the King of

Babylon, and we have the year 1793. This was the year that the French Assembly passed a decree suppressing the Bible, which is the event typified by the first desolation of Jerusalem. The Council of Nice was the first great general assembly of the church, and in this venerable assembly 318 bishops, together with the legates of the Pope—St. Sylvester—condemned the Aryan heresy. The 318 bishops of the Council of Nice were symbolized by Abraham's army of the same number. The three hundred symbolized the grand embarkation that left England and landed at Savannah, Georgia, in 1736, and who wandered in the wilderness forty years, or until the year 1776; and the eighteen symbolized the eighteen men that John Brown had with him at Harper's Ferry in 1859; also Abraham's three friends typified the three friends of John Brown that did not cross the river, thus leaving him (Brown) the exact number, according to prophecy.

325 A. D., date of Council of Nice.
1,468 Years from foundation to destruction of Jerusalem.

1,793 Date the Bible was suppressed in France.

We quote the following from Apocypal New Testament, eighth chapter of Barnabas, 11, 12, 13, 14: "For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what, therefore, was the mystery that was made known unto him?"

12: "Mark, first the eighteen and next the three hundred. For the numeral letters of ten and eight are I H. And these denote Jesus."

13: "And because the cross was that by which we were to find grace; therefore he adds three hundred; the note of which is T (the figure of his cross). Wherefore by two letters he signified Jesus, and by the third his cross."

14: "He who has put the engrafted gift of his doctrine within us knows that I never taught to any one a more certain truth; but I trust that ye are worthy of it."

In the year 726 Emperor Leo III. ruled at Constantinople. This Prince, known as the Iconoclast, or image breaker, was typified by King David. In the year 726 Leo III. issued his celebrated decree against image wor-

ship (the Canaanites symbolized image worship). Add to the date of this decree (726) the time that elapsed between the coming of David to Jerusalem and the destruction of the city (477 A. D.) and we have the year 1203. In 1203 Pope Innocent III. founded the Inquisition, for the purpose, as he said, of converting the Albigens. Consequently the temple was demolished in the year 1203. From the first building of the city of Jerusalem to its destruction under Titus was 2,177 years. In the year 277, B. C., the Scriptures were translated from Hebrew into Greek, which is prophetically called the building of Jerusalem by Ptolmey Philadelphius. Taking this date (277, B. C.) from 2,177 years, the time that elapsed between the building of Jerusalem and its destruction under Titus, we have the year A. D. 1900, the end of the six thousand years, or the six symbolic ages, which is the beginning of the resurrection of the living, the United States of Israel.

It (Jerusalem) was demolished entirely by the Babylonians 477 years after him (King David). Taking the time of the translation of the gospel from Hebrew unto Greek as a base as before (277, B. C.) we add the 477 years mentioned above and we have 200, A. D. This is the date of the beginning of the persecution of the Christians by Septimus Severius, who first permitted the magistrates to execute the old laws on this subject, and who afterward expressly authorized their conduct by a new edict issued in the tenth year of his reign, A. D. 202. Then the persecutions became general against the Christians.

A. D. 477 From King David to the destruction of Jerusalem.

A. D. 726 When Leo issued his decree against image worship.

1,203 Inquisition founded by Innocent III.

A. D. 2,177 From the building of Jerusalem to its destruction.

B. C. 277 Time when the Bible was translated from Hebrew into Greek.

- 1,900 Is to be the end of the six symbolic ages and the beginning of the millenium, the first resurrection, or that of the living—the United States Constitution.
- A. D. 477 From King David to destruction of Jerusalem.
- B. C. 277 Time of translation of gospel into Greek.
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- A. D. 200 Beginning of the persecution of Christians by Severus.

The Antitypical Three Hundred Children of Israel—Known as the Grand Embarkation When They Left England—Who Landed in Savannah, Georgia, Under Ogelthorpe, in the Year 1736, and Which Were Symbolized by the Israelites Under Moses.

Antiquities, Book 2, xv., 2: "How the Hebrews under conduct of Moses left Egypt. They left in the month Xanthicus, on the fifteenth day of the lunar month, 430 years after our father Abraham came into Canaan, but 215 years only after Jacob removed into Egypt. It was the eightieth year of the age of Moses, and of that of Aaron three more. They carried out the bones of Joseph with them, as he had charged his sons to do."

In the year 1521 the Council of Sorbonne, in Paris, under the influence of the French monarch, declared that flames, and not reasoning, ought to be employed against the arrogance of Luther; and in the same year the Diet of Worms, at which Charles V. presided, pronounced the imperial ban of excommunication against Luther. Now, if to 1,521 we add 215, we have a total of 1,736, the year of the landing of the mystic 300 under Oglethorpe at Savannah, Georgia.

1,521 Excommunication of Luther (Jacob).

215 From the time Jacob (Luther) went into Egypt until the exodus.

1,736 Landing of the children of Israel under Oglethorpe (Moses).

In the year 1306 the cause of Scottish freedom was revived by Robert Bruce, and he was, in the spring of

that year, crowned King of Scotland, at Scone, by the revolted barons. This is the event typified by the coming of Abraham into Canaan. Add to this date (1,306) the time that had elapsed from the coming of Abraham into Canaan to the exodus (430 years) and we have 1,736—the antitypical exodus—as before.

1,306 Crowning of Robert Bruce (Abraham).

430 From Abraham (Bruce) to the exodus.

1,736 Landing of the three hundred children of Israel under Oglethorpe (Moses).

Taking the time that elapsed from the entrance of Abraham into Canaan till the exodus (430 years) from the date of the landing of the three hundred at Savannah, Georgia (in 1736), we have 1306, which is the last year of the reign of Edward I. of England, when several important additions were made to the English Constitution, of which the most valuable was that concession wrung from the King, by Archbishop Winchesla and the Earls of Hereford and Norfolk, viz., that no taxes should thenceforward be levied on the people without the consent of their Parliamentary representatives.

In all of our Creator's holy books there is such a decided favor shown to the democratic form of government that it almost amounts to a command for man to live under a government of the people, by the people, and for the people.

1,736 Landing of the three hundred under Oglethorpe (Moses).

430 From Abraham in Canaan to the exodus.

1,306 Parliament of Edward I., which obtained concessions from the King. This Parliament was typified by Abraham coming into Canaan.

The year 1306 rises into importance and is typified by Abraham, not because Edward I. was King at that time, but because Parliament at that time began to assume its modern shape and ceased to be an irregular, incoherent and experimental body, and in that time became a well defined legislature; and to this day a statute of Edward I.

is as much a law of England, if unrepealed, as a statute of Queen Victoria.

These are some of the types and symbols of the Scriptures that are pointing the world to a democratic form of government, and there are many more in the Scriptures pointing in the same direction.

The landing of the mystic three hundred at Savannah, Georgia, we find to be the antitypical exodus of 1736. Josephus says that at the time of the exodus, or going out of the Hebrews from Egypt, Moses was 80 and Aaron 83 years of age. We may find, then, the event typified by the birth of Moses, by taking eighty years from 1736, or the date of the antitypical exodus. This would carry us back to 1656, the year that Oliver Cromwell was offered the dignity of a king by the Parliament of England, which honor he refused. We find the Cromwellian Parliament of 1656 to be the antitypical flood that will eventually drown all the living creatures (monarchical governments) upon the earth (Europe). That Parliament was typified by the Ark, which means Covenant.

Not Cromwell, but the refusal of the crown by Cromwell, was typified by Moses, and at that time, and in that event, was born the spirit that eighty years later led the chosen people, three hundred in number, to the antitypical Canaan of America.

In the same manner that we find the birth of Moses, we find that of Aaron three years earlier, or in 1653. In that year Cromwell dissolved the Rump Parliament, and summoned a more just one in its stead. As the execution of the ceremonial laws of the Hebrews was placed in the hands of Aaron, so the care of the English laws was entrusted to a more just Parliament, in order that they might be the more impartially enforced; and here again, the event, and not the instrument, was typified by Aaron.

Antiquities, 4-8: "Moses lived 120 years, one-third of which time he ruled his people." That forty years, during which time Moses ruled his people, was in America, from 1736 to 1776, from the time of the exodus to the end of their wanderings. The exodus, as we have explained, was the coming of the three hundred to Savannah, with the spirit of freedom, in 1736. The wan-

derings of Israel for forty years in the wilderness corresponds with their forty years of colonial existence, when the colonists possessed the spirit of freedom, but not its substance, as the original Israel possessed the promise of a land flowing with milk and honey, but not the land in substance. At the end of ancient Israel's forty years wandering, they entered the promised land, and at the end of antitypical Israel's forty years' wanderings, from 1736 to 1776, they obtained the freedom, the spirit and promise, for which they had wandered and striven for forty years to obtain.

Then Joshua ruled the people twenty-five years, or from 1776 to 1801, when the judiciary of the United States was reorganized and the Supreme Court was made to consist of five justices, with the celebrated John Marshall as chief justice. The rule of Israel by Joshua, as recorded in sacred history, was followed by a rule of judges. After the end of Joshua's rule, in modern Israel in 1801, we find him succeeded by judges.

The judges of the Supreme Court, as a matter of fact, had, or exercised, but little power prior to 1801, but after that date the court, under Marshall, assumed increasing power, until many and bitter were the complaints of usurpation.

The revolution of 1776 is the river Jordan that Moses was not allowed to cross over.

Deut., 34-1: "And Moses went up from the plains of Moab (progeny of a father) unto Mount Nebo (interpreter) to the top of Pisgah (a fragment), that is over against Jericho (a fragrant place), and the Lord showed him all the land of Gilead (a hill of witness) unto Dan" (Judge).

Deut., 35-4: "And the Lord said unto him, this is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither.'"

The above quotation states positively that the land in question was promised only to their seed, and the same promise was made to each of them, individually, and to their seed, thus showing that it was to be realized in the future. The Lord spake this way to Moses on the top of

Pisgah, saying in substance: "I give thee land to the seed of Abraham, Isaac and Jacob; you can look over and see it, but I will not allow you to go over the river." The river Jordan which Moses was not allowed to cross is typical of the colonial institutions that were compelled to die when they were superseded by the constitutional laws after Jordan—the revolution of 1776.

The Democracy of Moses.

The first six verses of the thirty-fourth chapter of Deuteronomy describes the progress of the democracy of Moses up to the year 1776, as from that place (date) the Colonials began to realize that before them was a great, free republic, of which all Palestine is used to typify. "And the Lord said unto him (the colonial democracy): This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." Now Abraham, Isaac and Jacob never existed only on the pages of prophecy, to symbolize the primitive democracy which created the democracy of Moses, which was the Parliament under Cromwell in 1656, and that parliamentary spirit led the grand embarkation of three hundred Israelites out of Europe (out of monarchy—out of Egypt) and landed them in Savannah, Georgia, in the year 1736, just eighty years after 1656. Moses was just eighty years old when he left Egypt with the children of Israel and took up their line of march through the wilderness for forty years, until Moses reached the age of 120 years in 1776. The democracy of Cromwell was eighty years old when it left Europe, and in that same year, 1736, it plunged into the great American wilderness and wandered forty years until 1776. In the wilderness means without a government of their own. The laws of the Colonials had to give place to that of the United States in 1776, forty years after 1736, and 120 years after 1656; so did Moses die at the age of 120 years in the year 1776. Moses symbolized the democracy of Cromwell in 1656. When Moses died his eye was not dim, nor his natural force abated; thus he symbolized the Colonials in the days of 1776. Although they changed Constitutions, their republican eye was not dim, nor had the natural force of their democratic spirit abated.

Exodus 33-11: "And the Lord spake unto Moses

face to face, as a man speaketh to his friend." How the Almighty talked to Moses. Moses never existed only upon the pages of prophecy; he symbolized the democracy of the parliaments in the time of Cromwell, which became an organized power in the year 1656, symbolizing the birth of Moses, and that parliamentary spirit of democracy conducted the antitypical children of Israel out of the antitypical land of Egypt to the wilderness of America in the year 1736. Then came their wandering in the wilderness for forty years, until 1776, when they received exactly what had been promised to the seed of Abraham, Isaac and Jacob—the promised land, the great republic of heaven; the heaven where Michael and his angels fought the dragon and his angels, but the cause of the dragon prevailed not, and he and his angels were cast down to the earth (Europe). The devil, dragon, serpent and satan all symbolize monarchy. The devil, dragon, satan, which is monarchy, was cast out of the kingdom of heaven between 1776 and 1783, as the battle between Michael, the chief angel of God, and the dragon lasted for seven years. Moses was 80 years old when the Israelites left Egypt (Europe) in 1736, then wandered in the American wilderness forty years until he was 120 years old, in 1776. The democracy of Moses, originated by town meetings, conventions and the ballot, which is the chief way that God communicates with the human family; and by that means God talked face to face with Moses. Of all the miracles on the pages of prophecy, the first of them to be literally fulfilled was when Christ was born of a virgin; which indicates that Christianity sprang from a virgin church, or a theology which, until that time, had never been united with a state. Long before our era God had caused the books of the Old Testament to be written and placed in the hands of men in the land of Canaan, in Jerusalem, and its general vicinity; and the Jewish nation had been founded upon those books, more resembling a church than a nation, as it was more ecclesiastical than civil. Thus Judaism was but little affected when their country was absorbed by the Roman empire, as Judaism had long been possessed of several factions when the Romans took possession of the country. Ten of their

tribes had long since disappeared and out of memory, except the little recorded of them in the sacred books. A foreign people had been placed in the kingdom of Israel and its name had been changed to that of Samaria and Galilee. The Jewish temple in Jerusalem had become a cattle market and a place to change money, and there had become many factions among the Jews in Jerusalem. The people of Judea and Samaria heartily despised each other, and all Palestine seemed to be ripe for revolution and rebellion when Jesus Christ came upon the scene, as predicted in the Old Testament. And there was at that time remaining in Palestine the old worn-out church of the Jews, which had been founded upon a reformed theology brought out of Egypt many years before, under the name of the "Law of Moses," as it is written, "Out of Egypt have I called my son."

All there was to the great Jewish church had emanated from the Scriptures and from Egypt in a day when Egypt was the chief seat of learning and the worship of one God through the agency of many symbolisms. The religion of the Jews was simply an improvement on that of Egypt; hence it was symbolized by the story of Israel coming up out of Egypt. In turn the religion of the Jews was superseded by that of Christianity; hence Christianity in its turn will be succeeded by the kingdom of God when the Israel of the United States is resurrected and transfigured, its resurrection beginning in the year 1896, when it was 120 years of age—for after Moses the life of man (nation) was to be 120 years only.

The Almighty could have caused the books of prophecy to be written by presenting an object to the writers in such a way that in long years after they were written they would become prophecy of a still further age in the future. In like manner He caused the pyramids, especially great Cheops, to be built, by presenting an object to the builders by which their architects would have to employ plans, measurements and proportions which in future ages would become prophetic witnesses to coincide with the prophecies in showing man a part of the great plan of the Creator; thus the Almighty could have caused the pyramids and all of the Scriptures without any

people or any person being directly inspired. Further than that, he could have caused all these things without employing the aid of miracles, as miracles never existed further than on the pages of prophecy, to symbolize literal things that were to come in the future.

Abraham, Isaac, Jacob and Moses were all types of primitive democracy, in the same manner that all persons that are mentioned by the prophets are not individuals, but are used to typify institutions, orders or nationalities of some kind; hence it is possible that they never existed, other than on the pages of prophecy. If Moses had been a person and written the books containing the laws, then he must have written the account of his own death; and it is possible that all there ever was of the children of Israel prior to the causes of, and the beginning of the United States, is the scattered people known as Hebrews, Israelites, and Jews, as they could have derived their appellatives from the Scriptures as other churches have derived their names; thus the story of the children of Israel coming up out of Egypt and wandering in the wilderness forty years, less one month, was in some manner caused by the Creator to be written to symbolize the real democracy of Jesus Christ coming up out of monarchy to the heaven of the United States; which will be the New Jerusalem as soon as it is resurrected and transfigured. The resurrection of the United States began in 1896, when the nation was 120 years old.

Genesis 6-3: "And the Lord said, my spirit shall not strive with man forever, for that he also is flesh; yet shall his days be an 120 years."

Flavius Josephus' "Antiquities of the Jews," book 1, chapter 6-5: . . . "For the life of man was already by degrees diminished, and became shorter than before, till the birth of Moses, after whom the term of human life was 120 years, God determining it to the length that Moses happened to live." Here we have the assurance that man is to live only 120 years. The word man in the Scriptures always symbolizes a nationality of some kind; the birth of Moses symbolized the birth of the parliamentary democracy under Oliver Cromwell in 1656. That parliamentary spirit of democracy lived and caused the three

hundred (a sacred number) emigrants, known in history as the grand embarkation, to leave England and land in Savannah, Georgia, in the year 1736, eighty years after 1656, and from their landing it was forty years until they came to the Jordan in the year 1776, which forty years literalized the children of Israel's forty years in the wilderness, as it was forty years of experience, or of uncertainties, without a Constitution of their own. The forty and eighty makes the 120 years of Moses' life, which ended when he had conducted the children of Israel to the Jordan in 1776.

Joshua, 34-7: "And Moses was an 120 years old when he died; his eye was not dim, nor his natural force abated." Thus Moses symbolized the old colonial democracy that was compelled to die in 1776, to give place to that of the United States. The keen desire of the Colonials for a free republic had not lost its vitality in the least when the change came in 1776. Then Joshua took command and conducted them over Jordan, the waters politically standing up in a heap until they passed over dry shod; then came the seven years' war for independence by Joshua marching around the walls of Jericho for seven consecutive days (years) before they fell. Jericho symbolized monarchy, whose walls fell after the seven years' war. Rahab symbolized the Catholic church, who aided our spies, or envoys, in Europe to persuade the nations of Europe to aid and recognize the United States in its struggle for independence. The great church is built upon the walls of monarchy, so Rahab had her house upon the walls of Jericho. Jericho symbolized monarchy in the colonies which fell; yet Rahab and all her relatives were saved alive; they were saved by red tape, or a scarlet cord, meaning the same thing. Rahab and all her family means all the churches; her family were all saved and protected, yet they were all set without the camp of Israel; meaning that the churches would not be allowed to be a part of the nation of Israel, thus dispelling the idea of the union of church and state in the United States forever. Notice that Christ said that in that world there would be no marrying or giving in marriage.—Matthew 22-30: "For in the resurrection they neither marry nor are given in marriage, but are as angels in

heaven"—agencies in the United States. This more particularly means after the resurrection, as then the state will not be married to anything, not even to the trusts, political parties, railroads, national banks, or any other of the combinations of plutocracy. As the United States was seven years gaining independence, from 1776 until 1783, so it may be seven years in its resurrection, from 1896, when it was 120 years old, the allotted age of man after that of Moses, until 1903; but the powers that be in the United States are already wound up for that event.

Moses was a type of the colonial laws that governed the antitypical children of Israel in the American wilderness from the landing of the antitypical, mysterious three hundred children of Israel that are known in history as the grand embarkation. Now, why do the three hundred emigrants who came to Georgia with Oglethorpe in 1736 typify the children of Israel?

Barnabas, 8-11: "For the Scripture says that Abraham circumcised 318 men of his house. But what, therefore, was the mystery made known unto him?"

Barnabas, 8-12: "Mark first the eighteen and next the three hundred. For the numeral letters of X. and VII. are I. H., and these denote Jesus."

John Brown was the son of man, and the eighteen men which he had with him at the foray at Harper's Ferry denote that he was the son of man; the three of his men that did not cross the river were emblematical of the three friends that Abraham had—Aner, Eschol and Mamre. (See Genesis 14-24.)

These are the three men that were with Abraham in his expedition against the four kings who captured Lot and his family, and who aided to liberate the King's prisoners—Lot and family.

Barnabas, 8-13: "And because the cross was that by which we were to find grace, therefore he adds three hundred; the note of which is T (the figure of his cross). Wherefore by the two letters he signified Jesus, and by the third his cross."

Matthew, 24-30: "And then shall appear the sign of the son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the son of man coming

or the clouds of heaven with power and great glory."

Matthew, 24-27: "For as the lightning cometh forth from the east and is seen even into the west; so shall be the coming of the son of man." The foregoing refers to the coming of the son of man, and what some theologians call the second coming of Christ. The son of man has already come the second time. He came in the year 1859; and they crucified him in that year on December 2d.

"He arose the third day." A day as spoken of here means one of our years; and the third day, from September, 1859, brings us to the close of 1862, when the emancipation proclamation was issued, to take effect the first of January following.

John Brown, the son of man, arose with power and great glory when the shackles fell from millions of slaves in 1863. Christ and his revolutionary sentiments typified John Brown, the son of man, and his revolutionary sentiments. The Home Missionary Society and kindred societies encouraged John Brown's descent upon Harper's Ferry, as a thief in the night, thirty-three years after the birth of the Home Missionary Society, in the year 1826. The birth of the son of man is the organization of the Home Missionary Society in 1826.

The present monetary system of the United States was typified by the old Jewish temple; also its destruction was typified by Christ when he overturned the tables of the money-changers in the temple.

Apocryphal New Testament: Nicodemus, 22-11: "And we find in the first of the seventy books, where Michael, the archangel, is speaking to the third son of Adam, the first man, an account that after five thousand five hundred years, Christ, the most beloved son of God, was come on earth."

By "on earth" we mean the old Roman earth, or world, and to this Cyrus came. He was a Messiah, the same as Christ; also he was the anointed of God.

Nicodemus, 22-12: "And we further considered that perhaps he was the very God of Israel who spoke to Moses, Thou shalt make the ark of the testimony; two cubits and a half the breadth thereof and a cubit and a half the height thereof."

Nicodemus, 22-13: "By these five cubits and a half for the building of the ark of the Old Testament, we perceived and knew that in five thousand years and a half (one thousand years) Jesus Christ was to come in the ark or tabernacle of a body."

Michael, the archangel. Angels always symbolize an agency of some kind, consequently archangel means one of high rank, a chief angel; and as all the Scriptures are founded on Christ and his people Israel, then Michael, the archangel, must symbolize the chief agent, which is Christ; and Christ, of course, has a chief representative, and that representative must be his people Israel, the people of the United States, as they are the most Christianized of any nation on the globe.

With the assistance of the explanation made by Nicodemus, we will try and find the end of the 5,500 years when the Messiah is to appear. This explanation given by Nicodemus is found in the chapter above quoted, beginning with the sixteenth verse, as follows: "And we found the account of the creation and at what time he made the heaven and the earth, and the first man, Adam, and from thence to the flood were two thousand two hundred and twelve years, and from the flood to Abraham, nine hundred and twelve years, and from Abraham to Moses, four hundred and thirty years, and from Moses to David, the King, five hundred and ten years, and from David to the Babylonish captivity, five hundred years, and from the Babylonish captivity to the incarnation of Christ, four hundred years, the sum of all of which amounts to five thousand and a half (thousand)."

A simple calculation will show that the total sum of these numbers is not 5,500 years, but 4,964 years, or 536 less than 5,500. This would bring us to 536 years before Christ, which is the date of the birth of Cyrus, the event foretold.

The Babylonish captivity mentioned as five hundred years after David and four hundred years before Christ (Cyrus) was not of necessity a captivity by Babylon, or the people of Babylon, but one like Babylon. For example: A Frenchman may have manners and habits that are

English, without having ever seen England or an Englishman.

From Adam to flood.....	2,212
From flood to Abraham.....	912
From Abraham to Moses.....	430
From Moses to David.....	510
From David to Babylonish captivity.....	500
From Babylonish captivity to Christ.....	400

Total	4,964
Cyrus was anointed by God, B. C.....	536

5,500

Cyrus was to do all of his will, and was called by the name of Cyrus some hundreds of years before he was born, by the prophets.

1. Isaiah, chapter 45, 1, 2, 3, 4: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of Kings; to open the doors before him, and the gates shall not be shut;

2. "I will go before thee, and make the rugged places plain; I will break in pieces the doors of brass, and cut in sunder the bars of iron;

3. "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am the Lord, which call thee by thy name, even the God of Israel.

4. "For Jacob, my servant's sake, and Israel my chosen, I have called thee by thy name; I have surnamed thee, though thou hast not known me."

The meaning of all this is that Cyrus is a Messiah, the anointed of God, and he creates somewhat of a revolution, perhaps as much of a revolution, in his day, as Jesus Christ did in his. There are four Messiahs—all revolutionists: Cyrus, Jesus of Nazareth, John Brown, the son of man, and another, like unto the son of man, who is yet to come, in sentiment, power and great glory.

Revelation, chapter 14-14: "And I saw, and behold, a white cloud; and on the cloud I saw one sitting like

unto a son of man, having on his head a golden crown, and in his hand a sharp sickle."

The "white cloud," as above quoted, is not like unto the warclouds (black clouds) which carried John Brown and his little band on their mission to Harper's Ferry, but a cloud of peace, clothed with sentiment, power, and great glory.

Daniel, chapter 7, 13-14: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him."

14: "And there was given him dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve him; his dominion is everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The son of man, spoken of above, will come at the end of the six thousand symbolic years, between the years 1896 and 1901. He is the result of the three preceding revolutionists—Cyrus, 536 years before Christ; Jesus Christ at the beginning of the Christian era, and Home Missionary Society, with its revolutionary and abolition principles, in 1826.

Matthew, chapter 26-64: "Nevertheless, I say unto you, henceforth ye shall see the son of man sitting at the right hand of power, and coming on the clouds of heaven."

As clouds, generally speaking, in this connection, signify troublous times, or warfare, the cloud upon which the "like unto a son of man" will come is not like these, but a white cloud, a cloud of peace (on a mission of peace), a financial cloud of trouble, or one other than that of blood, as "white cloud" means one that will terminate in a blessing. The one "like unto a son of man" on the white cloud, will terminate in the transfiguration spoken of by Mark.

2. Mark, chapter 9, 2, 3, 4: "And after six days Jesus taketh with him Peter and James and John and bringeth them up into a high mountain apart from themselves; and he was transfigured before them."

3. "And his garments became glistening, exceeding white; so as no fuller on earth can whiten them."

4. "And there appeared unto them Elijah with Moses; and they were talking with Jesus."

This last is the greatest revolution of all. He it is who will cast out the money-changers from the temple, mentioned by Matthew, Mark and John. We will give John's version:

13. John, chapter 12, 13, 14, 15, 16: "And the pass-over of the Jews was at hand, and Jesus went up to Jerusalem."

14. "And he found in the temple those that sold oxen and sheep and doves and the changers of money sitting."

15. "And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables."

16. "And to them that sold doves he said, take these things hence; make not my Father's house a house of merchandise."

This has never been fulfilled; it was mentioned by Matthew, Mark and John, and will be accomplished by one "like unto a son of man," mentioned by Daniel, and will begin some time in the year 1897 or 1898, as the end of the six ages (six thousand years) will come about that time. This does not refer to the son of man, as he came as a thief at night, in the year 1859, but as the power and fulfillment of the three preceding Messiahs. They were all revolutionists, and each created a renovating revolution in his day.

The high mountain that Jesus was transfigured upon symbolizes the United States, as great, or high, mountains always symbolize great civil governments.

Revolution, transfiguration and resurrection, in substance, mean the same. Without revolution there cannot be resurrection, and without resurrection there cannot be transfiguration.

Following is a table of the ages of the seven symbolic antediluvian patriarchs and their meaning:

Age of Adam.....	930 years.
Age of Seth.....	912 years.
Age of Enos.....	905 years.

Age of Canaan.....	910 years.
Age of Mahalaleel.....	895 years.
Age of Jared.....	962 years.
Age of Enoch.....	365 years.

5,879 years.

And Enoch walked with God and was not, for God took him, in the year 1776, or in the beginning of the year 1777. Enoch walking with God is a symbol of the adoption of the righteous Constitution of the United States. The astronomical year 5,879 is equal to our era—1776—and is the year in which God took Enoch; and his walking with God was a symbol of the adoption of the righteous Constitution of the United States, and 120 years added to 1776, brings us to the end of the six ages, in 1896-7, and of the symbolic world, 5999-6000. The six thousand years are not literal years, as all of that vast creation that was created in six days (first of Genesis) was a creation of symbols for the express purpose of symbolizing the literal epoch and creation of Jesus Christ, the second Adam.

Genesis, chapter 1-14: "And let them be for signs, and for seasons, and for days and years."

The year 4103 is the astronomical and symbolic year of the creation of Jesus Christ, the second Adam, called by the prophets the creation of God, and the astronomical year 5879, when God took Enoch, and which is equal to our era, which, of course, includes the year 1776; then add the age of the United States—120 years—(the age of man), and we have 5,999, which is the end of the age of man, and the year 1896 of our present era, at which time comes the beginning of the first resurrection, which is the resurrection of the living, or the transfiguration and transformation, which will be accomplished within a period of about three years (possibly in the year 1900), which was symbolized by the three days that Christ laid in the grave, and the three years that the son of man, John Brown, laid in the grave before his mission—that of liberating the slaves—was accomplished by the emancipation proclamation in the United States. Josephus says that the age of man (nations) would, after the time of Moses, attain to the age that Moses happened to live, which was 120 years,

The antitypical Moses died in the year 1776, in our era, at which time began the United States, which is called man by the prophets; consequently the age of man will end 120 years from the year 1776, which will be in the year 1896, at which time began the transfiguration which the prophet Nahum calls the preparation of God.

What Nahum, the prophet, means by the preparation of God is the rapidity with which the numerous parties—political and social—are springing into existence, all of which have for their watchword the cry of reform, which are the salvationists (“the valiant men in scarlet”), the socialists (“the mighty men of the red shield”) the breaking up of party lines, and the formation of new political parties and the fusion, during the political campaign of 1896; and also the sudden reformation of the doctrines preached by the ministers of all churches; all of which goes to show that the masses of the people are clamoring for reformation on one line or another, which signifies that the preparation of God, for the transfiguration, has begun.

Genesis, chapter 6-3: “And God said, my spirit shall not strive with man forever, for that he also is flesh; yet shall his days be an hundred and twenty years.”

The passage above quoted symbolizes the strivings of his people, for one hundred and twenty years, or from the year 1776 to the resurrection of the living in 1899, when a better and clearer knowledge of God will be given to his people—the United States of Israel. Then the iniquities of the nation will be brought to light, when there will be a great cry for reform throughout the entire nation from that time forward, until all will know that they are his special people.

Isaiah, chapter 66-6: “A voice of tumult from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies.”

That was the demand of the American colonies for justice from their governing despotic monarch before the revolution of 1776.

Isaiah, chapter 66-7: “Before she travailed she brought forth; before her pain came, she was delivered of a man child.” This quotation symbolizes Zion’s right-

eous Constitution that was adopted by the colonies, and which created the revolution of 1776.

Isaiah, 66-8: "Who hath heard such a thing? Who hath seen such things? Shall a land be born in one day? Shall a nation be brought forth at once? For as soon as Zion travailed, she brought forth her children."

This signifies that she became a nation at once, and has been such ever since her declaration of independence. "Before her pains came she was delivered of a man child." This signifies that this country became a nation by the Declaration of Independence, before the war of the revolution, from 1776 to 1783.

The principles set forth in the Declaration of Independence created the nation and caused the war of the revolution; it being a nation before the great struggle came—before her pains came.

Daniel, chapter 7-2: "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea."

3. "And four great beasts came up from the sea, diverse one from another." The four great beasts are the four empires that succeeded each other in the old Roman world.

7-7. "After this I saw in the night visions, and, behold, a fourth beast." These night visions signify that the fourth beast would occupy the interval of the dark ages, 1,260 years, the 1,260 sackcloth years that intervened between the years 533 and 1793. "And behold a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with his feet; and it was diverse from all the beasts that were before it; and it had ten horns." The ten horns of this beast signify the ten governments, or kingdoms, that existed by delegated power, derived from some headship existing within themselves. They represent the ten governments that occupied the territory known as the ancient Roman earth, or world, when Rome was in its glory; and the vision extends to about the years 1776 and 1793, and perhaps longer. The ten kingdoms occupied this territory some time prior to the year 1793.

Daniel, chapter 7: "I beheld till thrones were placed, and one that was ancient of days did sit; his raiment was white as snow, and the hair of his head like pure wool; his throne was like fiery flames, and the wheels thereof burning fire." The placing of the thrones is the building of the first thirteen States, out of the colonies. They are placed, that is, they are changed, and put in a different position toward each other, and the rest of the globe.

"And one that was ancient of days did sit." This one means the general government of the United States, sitting, or presiding, over all the States, or thrones. The words, "ancient of days," implies its priority of existence as a nationality of its kind. It had ceased to exist, but now rises into being again. The very coming of the ancient of days implies his absence from a position he once occupied. The restoration of Israel to nationality in the latter day was promised, and as that nationality was to be a Christian one, it is conclusive that the one that was ancient of days was the promised nationality of Israel restored—the democracy of Moses in a Christian dress.

There have been many ancient republics, but that law delivered to Moses 1,491 years before Christ, by the Almighty himself; that created the most ancient republican form of government recorded in history. This must be the one typified by Daniel's "ancient of days," in the seventh chapter of the book of Daniel, verse 10, which is as follows: "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

The number of people that waited on the ancient of days as ministering servants plainly represent the people who composed this new nationality. Their number is distinctly stated to be thousand thousands. This sum is just three millions. It does not say that there were thousand of thousands, as the word "of" would have implied multiplication, but since it was omitted the addition of these numbers is rather implied. The "time times" is just three times, and so "thousand thousands" is just three thousand. Each thousand should be multiplied into itself,

the same as the ten thousand times ten thousand of the wicked are, who stood before the ancient of days. Now, multiply each thousand by itself and add the sums and they will make just three millions, and are those who ministered unto the ancient of days, and is the number of the population of the United States of Israel, or that the ancient of days contained in the year 1776, when the nation was born. Those who stood before the ancient of days were plainly they who were to be judged, and their number is ten thousand times ten thousand, which is just equal to a hundred millions of people. The hundred millions of people that stand before the ancient of days to be judged are Europeans. This fact is seen from the very nature of the case. The ancient of days destroys the beast, which represents the Roman (European) earth, with its corrupt alliances. The judgment when it was set, and the books when they were opened, were set and opened on account of the ravenous character of the beast.

The "ancient of days" was to have two epochs in his history. The first is that of the destruction of the beast. (A beast is a symbol of a despotic power). The sitting of "the ancient of days" is also a different epoch from that in which the judgment was set, and the books were opened.

These judgments will be administered by the United States on monarchy with both justice and mildness after the attainment of its great power. The sitting of the judgment on the beast represents the decision of the ancient of days to destroy monarchy. The opening of the books shows that democracy will bring up all the history of monarchy, and on account of its universal character in history will determine its doom, and it represents the actual beginning of the political judgment on European monarchy.

A man's foes are of his own household. When the prophets speak of a man they do not mean a single individual, as man always symbolizes a nation with the prophets. The foes of the United States is the contraction of its circulating medium, thereby centralizing the power of wealth to such an extent that it rules legislation in its favor, to the extent of overthrowing the entire present

monetary system that will never rise again; but a new one will be resurrected out of it. It will come soon after the half-hour silence in heaven; that half-hour silence will be a stagnation of some kind—in the United States of the powers that be—which may be caused by a financial panic, for in its present famished condition it could never recover.

Will the one who is ancient of days, with his burning wheels and flaming throne, answer in any way as a type of the United States? If not, what does he typify? Is there another nation that will answer to this description? No; there is not. "White garment" answers to our righteous Constitution, and his "white hair" answers to his ancient origin, and his "wheels of burning fire" to the rapidity with which we have taken first place among the nations of the globe. Before the year 1776 what was the pace of the nations? Were their motions like flames and their wheels like burning fire? Not at all; the world was a slow coach before our time. We are a cyclone compared with the times and nations before the year 1776. Navigation then was a snail, now it is a tempest; then it was a galley with oars, now it is a palace driven with superhuman and invisible force. Then all was sluggish; now all is motion; then all was ignorance, now all is information; then a pillar of cloud led the world; now a pillar of fire.

The rise of this nation was the result of the birth of organized democratic liberty. Philosophy had pronounced it impossible and monarchy had scouted it as an idle conceit, yet it is here with great power. Here, science and art have sown seeds of perennial fruit to blossom now and ripen early in the approaching millennial summer. Blot us from the globe with all of the influence we have exerted upon it, directly and indirectly, and black night would remain. Then monarchies would invite all hell to a feast of thanksgiving over an event so delightful to iniquity, and the remnant of Paganism would leap from decrepitude to youth, and despotism would embrace the globe in his confraternal arms, and all would dance with delight over the grave of their common and dreaded foe.

The son of man came to the United States in 1826 and emancipated the slaves in 1863. The one "like unto a son

of man" will come in 1897-8 or 1899. He will cause the resurrection of the living, or he will revolutionize the Constitution of the United States, which is called by the prophets the resurrection of the living, and which they also call the first resurrection, as the revolution that will come soon after in Europe will be the second resurrection, or the resurrection of the dead, as they are to rise from the dust of the earth, and the earth symbolizes Europe, the old Roman territory.

This vision lasts until the thrones are placed (the thirteen original States), and one that was ancient of days did sit, and the same panorama held Daniel's gaze until one like unto a son of man came with the clouds of heaven, meaning our financial troubles fast approaching, and came to the one who was ancient of days, and they brought him near before him. (Daniel 7-13.) This is the fourth Messiah that creates a revolution. Cyrus, Christ and John Brown being the three preceding ones.

Now, this one who came to the ancient of days was like unto a son of man.

In the New Testament Jesus is called the son of God, and also the son of man, but Daniel says in 7-13, that he that came with the clouds (clouds signify war of some kind) of heaven to the ancient of days was one like unto a son of man; consequently, he must come after the year 1776, as the ancient of days cannot be found in prophecy earlier than that date, and he will not answer to anything but the United States of America (the Israel renewed), and is the new Jerusalem. (A new Jerusalem is not an old one.)

The second coming of Christ, or the son of man, was in 1826, as the Home Missionary Society, and kindred societies, and their influence went with John Brown to Harper's Ferry, when 33 years of age, or thirty-three years after 1826, in the year 1859. He came like a thief at night that the Scriptures might be fulfilled. He was crucified and rose again the third year (typified by three days) with power (the United States army) and great glory—with the Emancipation proclamation, which went into effect January 1st, 1863. He fulfilled what was said of Christ, that he brought not peace, but a sword. Again, Matthew, 10-36: "A man's foes shall be they of his own

household." The foes of the United States Government ("man").

The one like unto a son of man that is to come in about 1897 or 1898, of course, will be some revolutionary order similar to that which influenced the son of man in his attack on Harper's Ferry, and which will be near three years in bringing about its reforms, which allotted three years was typified by the three days before Jesus was resurrected after his crucifixion, and the three years before the son of man arose from the grave with his emancipation of slavery, in 1863.

He (the son of man of 1859) came not for peace, but with a sword. He destroyed the iniquitous laws of his people, and he was hated and despised, as was his prototype 1,859 years before. Further on in this volume we will show how the Scriptures make mention of the eighteen men that John Brown, the son of man, had with him at Harper's Ferry, and the three friends, or those of his men that did not cross the river and take part in the foray at the arsenal.

The one like unto a son of man is like the one Daniel saw coming with the clouds of heaven to the ancient of days. His coming will date from the beginning of the first resurrection, or that of the living; his coming means the coming of the political and financial resurrection and transfiguration which began in 1896 and be about three years in its transfiguration.

"And they brought him near before him" (the ancient of days), signifies that the United States, as a power, will sit in judgment from that day on forever, even forever; for Daniel says that his dominion is that which shall not be destroyed.

Isaiah, chapter 52, 14-15: "Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men)."

15. "So shall he sprinkle many nations; kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they understand." "Marred more than the sons of men." This will apply to Christ, and also to the son of man (John Brown), and also to the United States, as

this country was prepared for Israel, by the teachings of Christ, as he said he would prepare them a place. "And kings shall shut their mouths at him," was clearly foretold of this country, for kings, and the most powerful governments, as can already be seen, are very cautious how they antagonize any position assumed by the United States.

"Marred more than the sons of men." This government is called in prophecy the son of man, and will be so called for the first one hundred and twenty years of its existence.

Many nations have been astonished at the United States at different periods, especially when its ruin appeared inevitable, but like our miraculous prototype of old, it emerged every time with renewed vitality and increased confidence in national abilities. The saying of Ezekiel, 39-26, is being fulfilled: "And none shall make them afraid." (Make this Government afraid.)

The Coming of the Son of Man, John Brown—Like a Thief at Night—In the Year Eighteen Hundred and Fifty-nine, and Whose Coming Was Predicted by the Prophets.

Apocryphal New Testament: Barnabas, Chap. 8, 9-10-11-12-13: "But you will say the Jews were circumcised for a sign, and so are all the Syrians and Arabians, and all the idolatrous priests, but are they therefore of the covenant of Israel? And even the Egyptians themselves are circumcised."

10. "Understand, therefore, children, these things more fully, that Abraham, who was the first that brought in circumcision, looking forward in the spirit to Jesus, circumcised, having received the mystery of three letters."

11. "For the Scripture says that Abraham circumcised 318 men of his house. But what, therefore, was the mystery that was made known unto him?"

12. "Mark first the eighteen, and next the three hundred. For the numeral letters of ten and eight are I H, and these denote Jesus." John Brown, the son of man, had at Harper's Ferry, in the year 1859, just eighteen men with him, thus denoting Christ.

13. "And because the cross was that by which we

were to find grace; therefore he adds three hundred, the note of which is T (the figure of his cross). Wherefore by two letters he signified Jesus, and by the third his cross."

Antiquities, Book I., Chap. 10-1: "Abraham pursued after them (the four Assyrian Kings who captured Lot and his family) till, on the second day, he drove them in a body into Hoba, a place belonging to Damascus; and thereby demonstrated that victory does not depend on multitudes, and the number of hands, but the alacrity and courage of soldiers overcome the most numerous bodies of men, while he got the victory over so great an army with no more than 318 of his servants, and three of his friends; but all those that fled returned home ingloriously."

The actual force which John Brown had at Harper's Ferry consisted of only twenty-two men, including himself, three of whom never crossed the river; that would leave just eighteen men with him in the foray at the arsenal.

Jesus Christ was a type of the son of man that was born in the year 1826, in the birth of the Home Missionary Society, and similar societies. When 33 years old (in 1859) he came upon Harper's Ferry like a thief in the night. The servants of the high priest captured him and he was crucified (hung). He arose again the third day (year) in Lincoln's proclamation to free the slaves—exactly what he came to do—and his rising was with power and great glory. His coming was as the lightning shineth in the east and is seen even to the west (by telegraph), yet they knew him not.

One hundred and thirteen years ago a native of Virginia, a statesman, indeed, by nature and by training, said: "With what execration should that statesman be loaded who, permitting one-half of the citizens to trample on the rights of the other, transforms those into despots and these into enemies. Can the liberties of a nation be deemed secure when we have removed their only firm basis—a conviction in the minds of the people that these liberties are the gift of God, that they are not to be violated without his wrath?"

"Indeed, I tremble for my country when I reflect that God is just, that his justice cannot sleep forever, that, considering numbers, nature and natural means, only a revolution of the wheel of fortune is among possible events. That it may become probable by supernatural interference. The Almighty has no attributes that can take part with us in such a contest."

This was the language of Jefferson in his "Notes on Virginia," written in 1783. It was in the County of Jefferson (in Virginia) that Brown made his foray in 1859. He harbored in the county of Washington, in Maryland, for three months, and descended upon Jefferson County at the end of that time, and when the astonished successors of Washington and Jefferson saw him first he held in his hand the sword of Washington and was enacting Jefferson's declaration of freedom in favor of the slaves, that the Scriptures might be fulfilled; and they were fulfilled with a vengeance in the years of war and disaster that followed.

Washington's Historic Sword.

After John Brown had taken possession of the Arsenal on October 16th. 1859, about midnight, he dispatched six of his men to capture Colonel Lewis W. Washington and his negroes. In capturing Colonel Washington they also seized that historic dress sword which had been given by Frederick the Great to George Washington with the memorable words: "From the oldest soldier to the greatest" engraved upon it. A well-known Congressman who interviewed him a few minutes after his (Brown's) capture, gives us the following: Approaching him I began the conversation with the inquiry: "Captain Brown, are you hurt anywhere except on your head?" "Yes, on my side here," said he, indicating the place with his hand. (The principal wound of Jesus Christ was in his side).

At the critical period of the civil war, when the issue was still undecided, save in the councils of God, at the close of 1862, Lincoln put forth his first edict of emancipation and followed it up January 1st, 1863, with the final proclamation that the slaves in the rebellious States were from that day free. Brown had slept in his grave among

the Adirondack Mountains but three years when this triumph was realized. His friends gathered to celebrate so happy an event, at the house of one of his most faithful and active supporters in the Virginia campaign, George Stearns, of Middleford, Mass. It was one of the last of those meetings in which the old anti-slavery men and women came together, and rejoiced face to face. Garrison and Phillips, Emerson and Alcott, Dr. Howe and his wife, Mrs. Childs, Moncure Conway, Martin Conway, and many others, now dead or widely scattered. This gathering was antitypical of the Lord's Supper.

Here is the son of man's (John Brown's) speech, which he made to the court that sentenced him to the gallows: "This court acknowledges, as I suppose, the validity of the laws of God. I see a book kissed here which I suppose to be the Bible, or at least the New Testament. That teaches me that all things whatsoever I would that men should do unto me I should do even so unto them. It teaches me further to remember them that are in bonds; as bound with them I endeavor to act up to that instruction, I say I am too young to understand that God is any respecter of persons. I believe that to have interfered as I have done—as I have always freely admitted, I have done—in behalf of his despised poor, was not wrong, but right." This was Brown's authority for the capture of Harper's Ferry. The same given by Ethan Allen at Ticonderoga when he commanded surrender, "In the name of the great Jehovah and the Continental Congress." He had pursued the same line of reasoning before this, and shortly after his capture.

Following is an interview between Senator Mason and Brown shortly after the latter's capture relative to his raids: Senator Mason—"How do you justify your acts?" Capt. Brown—"I think, my friend, you are guilty of a great wrong against God and humanity, and it would be perfectly right for anyone to interfere with you so far as to free those you willfully and wickedly hold in bondage. I do not say this insultingly." Senator Mason—"I understand that." Capt. Brown—"I think I did right and that others will do right also who interfere with you at any and all times. I hold that the Golden Rule: 'Do unto

others as you would have them do unto you,' applies to all who would help others to gain their liberty."

Lieut. Stuart's interview: "But you don't believe in the Bible?" Capt. Brown—"Certainly I do—I want you to understand, gentlemen, that I respect the rights of the poorest and weakest of the colored people oppressed by the slave system just as much as I do those of the most wealthy and powerful. That is the idea that has moved me, and that alone. We expected no reward, except the satisfaction of doing for those in distress—the greatly oppressed—as we would be done by. The cry of distress of the oppressed is my reason, and the only thing that prompted me to come here."

There is Brown's authority for capturing Harper's Ferry. Does it look like the work of a criminal or that of a lawless man? No, but quite the contrary. It is very much like what a Christ would do or say.

The son of man came on the war clouds of heaven, as was predicted by Daniel. He came in an age by no means grand or noble in appearance, but it will be recorded and remembered when all the battles of the rebellion are forgotten. His age has hardly yet begun; but it will continue forever.

Not even his closest friends suspected his great mission. If they had, the Scriptures would not have been fulfilled, as he was to come as a thief in the night. He embodied all the more humane sentiments of later times. His faith in God was supreme, his belief in foreordination absolute, and his courage phenomenal. The emotion of fear seemed to be quite unknown to him, except in the form of diffidence. He was diffident of his power, in speech or writing, yet who of all his countrymen have uttered more effective or immortal words than he, himself, and the societies that backed and encouraged him in money, arms, and in sentiment?

John Brown was only a representative of the son of man that was embodied in the Home Missionary Society, Abolition, and all other kindred, humane and charitable orders of anti-slavery sentiment. Part of the service he has rendered to his country was by his heroic impersonation of traits, that all mankind recognize as noble. The

cause of the poor slave had need of all the charms that romantic courage could give it. His defenders were treated with the same contempt that was attached to himself. They were looked upon with aversion by patriots; they were odious to trade, distasteful to fashion and learning, and impious in the sight of the churches. At a single stroke by Brown all this was changed. The cause that had been despised suddenly became hated, feared and respected; and out of this new fear and hatred the mission of Brown was accomplished.

The frantic efforts of the South to defend its iniquitous system of slavery, ending by firing on Fort Sumpter, made Lincoln's emancipation proclamation possible. It would be fair to say that all people, in proportion to their sensibility and self-respect, sympathize with Brown, for it is impossible to see courage and disinterestedness, and the love that casts out fear, without sympathy.

The very year of his coming is foretold by the prophets, and he is spoken of by Christ as the son of man coming on the clouds of heaven. The word "heaven" symbolizes the United States throughout all the prophecies. He is also the one who comes "to the ancient of days" spoken of by Daniel, that sat on the right hand of power. His commission was one of the grandest ever assigned to any being on the globe, yet it was, in the sight of the laws of the land, theft, treason and murder. An unknown poet and prophet had written while Brown was yet alive, though condemned to death, as follows:

"But, Virginians, don't do it, for I tell you that the flagon
Filled with blood of old Brown's offspring was first
poured by Southern hands,
And each drop from old Brown's life-veins, like the red
gore of the dragon,
May spring up, a vengeful fury, hissing through your
slave-worn lands.

And old Brown,
Osawatomie Brown,
May trouble you more than ever, when you've nailed his
coffin down."

Christ and the son of man were both revolutionists. Jesus Christ came to his people to revolutionize their old,

iniquitous institutions, and he says to them: "Think not that I came to send peace on the earth; I came not to send peace, but a sword." (Matthew, 10-34.) And his saying was fulfilled with a vengeance by the destruction of the greater part of themselves and their temple, by the Roman general, Titus, under Vespasian, in the years 70, 71 and 72 A. D. and, as a nation, they have been obliterated from the world ever since.

Matthew, 24, 30-31: "And they shall see the son of man coming on the clouds of heaven, with power and great glory."

31. "And he shall send forth his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matthew said these things after Jesus had been dead and ascended up to heaven for about fifty years; therefore, he is speaking of the coming of the son of man. Christ was a type of the son of man, but he was not the son of man himself. The son of man, John Brown, sprung from the testimony of Christ.

The son of man was born in the year 1826, May 10th (Home Missionary Society), and when 33 years of age (which was in 1859), he was crucified (hung), and as he was the antitypical Christ, the Jewish temple will be destroyed in the new Jerusalem (the United States), 72 or 73 years after the year 1826, which will be in 1898-9. Our present monetary system was typified by the old Jewish temple in Jerusalem, Palestine; and this temple is the only house of worship that the Jews have worshipped in since the year 72-3 of the Christian era. The soldier that climbed on the shoulders of another and snatched somewhat out of material that was on fire, and without waiting for orders, hurled the burning firebrand through a golden window that communicated with some of the Cloisters (States) on the north, typified the fusionists that endorsed W. J. Bryan and the silver wing of Democracy, July 27th, 1896. The sentiment of that fusion will go forth until it destroys the present monetary system of the United States, and perhaps also that of the globe. The old temple was fired, on the 27th of July, seventy years after the birth of Christ, and the fusionists endorsed the silver

wing of Democracy July 27th, just seventy years after the birth of the son of man (Home Missionary Society), in 1826; and the temple will be destroyed within three years after, 1896, by that monetary sentiment that was typified by the Roman general, Titus, son of Vespasian, when he destroyed the old Jewish temple. The birth of Christ does not agree with the beginning of the Christian era, yet the destruction of our present monetary system will be in the exact year after 1826, that the ancient Jewish temple was destroyed after the birth of Christ. The obscurity and uncertainty of the date of his birth is a part of the veils upon the scriptures.

"Like unto a son of man." The language here used implies companions, or one of a certain number of the same kind. His time will be at the beginning of the transfiguration, and after the end of the age of man, whose years are to be 120; and according to prophecy, he will create the greatest revolution that has ever been on the globe. The stroke that the monetary system will receive at about that time in the United States will stagger the banking system of the entire globe, when the gilt-edged securities of to-day will become worthless for the want of money to represent them. Then will come a new order of things, as there is not gold and silver sufficient on the entire globe with which to liquidate 7 per cent. of its indebtedness at the present time, 1896.

The gold coin of the globe would scarcely pay the national debt of the British Empire alone; a majority of whose subjects are the most wretched of any upon the globe.

Some may say that such great changes from the common order would have to be brought about by a miraculous power, but in this event there is no promise of any such power, as such a thing would be as much out of place as the days of miracles are, and the miracles were only used in the Scriptures to illustrate through the mysterious veil the great events that were purposely hidden until the end of the six ages in the beginning of 1900, which is the end of the six thousand symbolic years, and the beginning of the millennial Sabbath of a thousand years, or the first resurrection. The great revolution will be accomplished

without the aid of a miraculous power, as He that could, if necessary, employ that power will have all nations wound up in time for that event.

As to the destruction of the Jewish temple by General Titus, all modern historians tell us that it was destroyed seventy years after Christ, which is not correct, as the siege lasted about three years; the temple was set on fire in the year 70 after Christ, but that fire did not cause its destruction, as the siege lasted until the 71st and perhaps 73d year after Christ; for that siege Josephus is chief authority, and his writings are sacred, and like all sacred, prophecy, has the miraculous and the veil upon it, and as Christ was in the grave three days a symbol of three years, also, it was three years after the execution of John Brown before his great emancipation went forth.

So the siege of Jerusalem might have lasted three years before the temple was destroyed, so in like manner it may be three years after the United States reached the age of 120 years allotted to it before it is resurrected, which will be the destruction of our present monetary system, and the complete overthrow of plutocracy, which will spread throughout all Europe.

Zephania 1-14: "The great day of the Lord is near and hasteth greatly, even the voice of the day of the Lord. The mighty man (nation) crieth there bitterly." Is the son of man, John Brown, that came in 1859, hated more by the people he was sent to than Jesus Christ was by the people to whom he was sent? The hatred was the same, as they were both radical revolutionists, and both of their lives were forfeited, and after their deaths the same intense hatred rankles in the hearts of each people that they were sent to revolutionize.

The Constitution of the New State of Kansas—The Young Man Who Escaped Naked, Leaving His Linen Garment on the United States Senate Table, in 1859.

John 18: 1 to 11: "When Jesus had spoken these words he went forth with his disciples over the brook Kidron where was a garden into which he entered, himself and his disciples."

2. "Now Judas, also, which betrayed him, knew the

place; for Jesus oftentimes resorted thither with his disciples."

3. "Judas then, having received the band of soldiers and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons."

4. "Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, 'Whom seek ye?'"

5. "They answered him, 'Jesus of Nazareth;' Jesus saith unto them, 'I am he.' And Judas also, which betrayed him, was standing with them."

6. "When, therefore, he said unto them 'I am he,' they went backward, and fell to the ground."

7. "Again, therefore, he asked them, 'Whom seek ye?' And they said, 'Jesus of Nazareth.'"

8. "Jesus answered, 'I told you that I am he; if, therefore, ye seek me, let these go their way.'"

9. "That the word might be fulfilled which he spake, of those whom thou hast given me I lost not one."

10. "Simon Peter therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus."

The word Malchus means a Kingdom, or a nationality of some kind; and cutting his ear off signifies that the nation would become deaf in regard to the theft and murder that was committed at Harper's Ferry by the son of man, in 1859; and the healing of the ear symbolizes the interpretation of those things after the lapse of a few years. The healing of the ear is mentioned by Luke, in Chap. 22-51, as follows: "But Jesus answered and said, 'Suffer ye thus far.' And he touched his ear, and healed him."

Mark 14-48: "And Jesus answered and said unto them, 'Are ye come out as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching and ye took me not.' But this is done that the Scriptures might be fulfilled.' And they all left him and fled."

"And they all left him and fled," was fulfilled in 1859, when all of his (John Brown's) supporters, left him to his

fate. The Abolitionists, his disciples and brethren, all fled, or kept silent.

Mark 14-51: "And a certain young man followed with him, having a linen cloth cast about him, over his naked body. And they lay hold on him. But he left the linen cloth and fled naked." Now the account that Mark gives of the young man that escaped naked seems to be superfluous and entirely out of place; and it certainly appears to be a trivial thing inserted into an account of a great event, and it has been called ridiculous by many unbelievers in the divinity of the Scriptures, and if it was not a symbol, we would have to agree with them on that point. But such is not the case; it symbolizes the territory of Kansas that escaped naked (not allowed admittance into the Union) in that same year of the son of man, and was one of the events that agitated the people in that day.

As the new Constitution (linen cloth) of Kansas, ratified by the people in October, 1859, was laid before Congress, at its session in that year; and so strong was the free State sentiment in the House that a bill admitting Kansas as a free State passed it by a vote of 134 to 73; but when the bill went to the Senate that body refused to pass it, so strong was the slavery sentiment among a majority of its members. The dying act of the party of slavery was the refusal of the Senate on the 7th day of June, 1860, to take up the bill, by a vote of 32 to 28. Thus the young man (Kansas) escaped naked; leaving his linen garment on the Senate table. Garments are symbols of Governmental Constitutions. White linen garments symbolize pure Constitutions. These things are written in the histories of Israel (United States) along with many more, and when they are searched out and properly compared and put in order, then they will be testimony of the son of man, the same as the New Testament is a testimony of Christ. Then it will be the spirit of the prophets, and then will be fulfilled that which Isaiah says will be, in Chap. 25-7, which is as follows: "And he will destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations." A mountain, with the prophets, signifies a civil government.

Then many of the ancient histories that have always

heretofore been called profane, and not even suspected of being otherwise, will be found to be sacred, and the entire history of the United States will be found accurately symbolized in them.

The reason why the Scriptures are not believed to be divine by so many persons throughout all the civilized nations, is that if they did all believe in them, they (the Scriptures) would be a standing falsehood, and would not be fulfilled. As the prophets plainly state that they will not believe, though one from the dead should rise and declare it to them. If all mankind believed in the Scriptures, then the story of the veils in the temple, tabernacle, and the one that Moses was compelled to wear over his face on descending from Mount Sinai while talking to the people concerning the laws that he had received from God on the Mount, would be superfluous and false.

2 Corinthians, Chap. 3, 12-13-14-15: "Having, therefore, such a hope, we use great boldness of speech, and are not as Moses—"

13. "Who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away."

14. "But their minds were hardened; for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ."

15. "But unto this day, whensoever Moses is read, a veil lieth upon their heart."

The Apostle Paul plainly asserts that Moses put the veil upon his face that the people would not perceive the things that were passing away, and the new order of those that were approaching. And to those that read the old covenant (Old Testament) he says the veil of obscurity will remain. And to this very day, those who read the story of Moses remain in the same gloom, which gloom, or veil of obscurity, would be done away in Christ. We find Christ predicted in the old covenant just the same as we find the creation predicted; as it is a book, or covenant, foretelling by symbols the real creation of God, which began at the birth of Christ. And we find the story of Christ in the books that have been written since his birth, such as the New Testament, the Apocrypha, and the

Apocryphal New Testament; the gospels, epistles, and all their pieces now extant, attributed to the first three or four centuries after Christ. Also we have to go to the works of Josephus for the key with which to unlock the hidden mysteries of the creation mentioned in the Book of Genesis; which was a creation of symbols, symbolizing the creation of Christ; which creation began with the Christian era.

The Symbols of Creation.

Adam and Eve, and their sons, Noah and his sons, Abraham, Isaac, Jacob and Joseph, Aaron, Moses, Job and Samson, the children of Israel, Saul, David and Solomon, and all the judges and the Kings of Judah and of Israel, and all their high-priests, these, together with their feasts, passovers, circumcisions, their wars, journeys, wanderings, riddles, miracles, offerings, ceremonials, seasons and intervals of time, their ark, temple, tabernacle, and its curtains, veils, golden candle-stick, and all the vessels of the temple, the molten sea, the Canaanites, Philistines, and all the nations found in Canaan by the children of Israel, and the land of Canaan, and even Jerusalem, the devil, satan, and the dragon, were all symbols, and they were all for signs, and for seasons, and for days, and years; also the Archangel symbolized Christ and Christ symbolized the United States of Israel, which is the chief angel—agency of the Almighty. All things created before Christ symbolized the literal creation which began with the birth of Christ.

The dragon, satan and devil symbolized monarchy and the things pertaining to it; in proof of this, we will refer to Job, as he symbolizes the United States, and its troubles in these days of the Lord's preparation by the scourges that are upon us, by adopting the customs of European monarchy.

Job 1-6: "Now, there was a day when the sons (nations) of God came to present themselves before the Lord, and satan (monarchy) came also among them."

7. "And the Lord said unto satan, 'Whence comest thou?' Then satan answered the Lord and said, 'From going to and fro in the earth (Europe) and from walking up and down in it.'"

8. "And the Lord said unto satan, 'Hast thou considered my servant Job (the United States), for there is

none like him in the earth, a perfect and an upright man (nation)'; mark, none like the United States in Europe, one that feareth God and escheweth evil.' "

9. "We did eschew evil before the evils of these later days came upon us. Then satan answered the Lord and said, 'Doth Job fear the Lord for naught?'

10. "'Hast thou made an hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.'" There has been a hedge about us and our substance has increased as no other nation upon the globe, up to the beginning of our devilish troubles in these years of the Lord's preparation.

11. "But put forth thine hand now and touch all that he hath, and he will renounce thee to thy face."

12. "And the Lord said unto satan, 'Behold, all that he hath is in thy power; only upon himself put not forth thine hand.' "

Here God gives all that we have over to satan, which is the influence and devilish customs of European monarchy, of which the principal curse is their contracted currency system, that we have adopted, and it, like some monster ghost with putrid lips, has blown poison dew upon all we have; while we as a nation, the monarchy of Europe is careful not to lay its hand upon any position that we may assume, except by the subtlety of its combined monetary systems, and that only by the aid of our own corrupt combination that God has purposely allowed to come into power, that we may be transfigured and resurrected when we are brought so low that it will come as if by natural consequences.

Our calamities are coming upon us as they did upon our prototype Job; while one messenger would be speaking there would come others, with stories of disasters.

The death of his servants and young men symbolizes the death of our institutions and young industries, that is serviceable to the commonality of our nation.

22. "In all this Job sinned not nor charged God with foolishness."

And Job (United States) still holdeth fast his integ-

urity, although thou, satan (monarchy) movest me (the Lord) against him to destroy him without cause.

Then satan says, "Put forth thine hand now, and touch his bone and his flesh and he will renounce thee to thy face."

And the Lord said unto satan, "Behold, he is in thine hand; only spare his life."

So Satan (monarchy) went forth from the presence of the Lord, and smote Job, with sore boils, from the sole of his foot unto his crown.

The bone and flesh of Job symbolize our constitutional laws, that have and will be tampered with by our Congress, Senate, and Supreme Court, through the influence of combined mammon. Mark this, that the powers that rule us are allowing the Cubans to be slaughtered the same as the satan-devil, power of Europe (earth) is allowing the Armenians to be butchered. The powers of the money lenders will not allow their interests in Spain and Turkey to be endangered; they not understanding that the end of plutocracy is at hand. Then Job's three friends called to see him. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.

And Job answered and said, "Let the day perish wherein I was born, and the night which said there is a man child conceived." Job was a symbol of the United States (man child) that was conceived in 1776. The night of the seven years' war for independence. The United States had three friends then, France, Holland and Spain; and we are to have three friends in these last seven years of tribulation who are to sit upon the ground with us and say not a word until the seven years are ended. Consequently, France, Spain and Holland may be our friends, as they are all liable to be republics at the end of that time. Then the Lord said to Job's three friends, Job 42-8: "Now, therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath." So Eliphaz the Temanite and

Bildad the Shuhite and Zaphan the Naamathite went and did according as the Lord commanded them, and the Lord turned the captivity of Job, when he prayed for his friends.

And the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been acquainted before. "Now being acquainted before" means that the three friends, Spain, Holland and France have all been republics, and all three aided the United States (Job) to gain independence in 1776-1783.

"And did eat bread with him in his house; and they bemoaned him, and comforted him concerning all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one a ring of gold."

"So the Lord blessed the latter end of Job more than his beginning; and he had 14,000 sheep and 6,000 camels, and 1,000 yoke of oxen, and 1,000 she-asses."

"He had also seven sons (young republics) and three daughters (three just institutions resembling churches). And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren, and after this Job lived 140 years and saw his sons and his son's sons, even four generations."

"So Job died, being old and full of days."

Job was a symbol like all other men that are mentioned in the Scriptures. Job symbolized the United States and as Job recovered from his evil time, and came into possession of twice as much as he had before he fell into the power of satan (monarchy). The recovery of Job from the influence of Pluto (Satan, devil, dragon, Europe), all of which mean the monetary combine of civilization, symbolizes our recovery from the influence of the plutocratic powers that are starving thousands upon thousands throughout all civilization; also Job's recovery symbolizes our transfiguration when we are to have twice as much as we had before.

Now mark this assertion: "Every man also gave him a piece of money." The above means that the conditions of civilization will be such that all men (nations) will be

commercially obliged to be our friends. So every nation will contribute their piece of money to the United States, and our power among the nations of the globe will become greater than that of the Roman Empire when it was in its greatest glory; as the old Israel was only a type of the United States, which will be the Israel of God.

When it is resurrected—transfigured and turned over to God by the testimony of Christ—then it will accord with the laws of Moses, as he was seen talking with Christ when he was transfigured on the high mountain. The high mountain symbolizes our great civil government at the time of our transfiguration. The downfall of plutocracy and the reformation of our monetary system will chiefly constitute our resurrection, which is transfiguration. Then will follow the resurrection of the dead, which means the dead nations of the earth—Europe, where satan (monarchy) has been “going to and fro,” and walking up and down in it, since history began.

II. Esdras 6-58: “But we, thy people, whom thou hast called thy firstborn; thy only begotten and thy fervent lover, are given into their hands.”

We are now in the hands of satan, dragon, devil, which is the influence of monarchical plutocratic Europe, but that influence is to be broken suddenly; soon after the end of the fruitless international monetary congress, that will soon assemble in Europe.

Then will come to pass the saying of Zephaniah. Zephaniah 3-15: “The Lord hath taken away thy judgments, he hath cast out thine enemy the King of Israel; even the Lord is in the midst of thee; thou shalt not fear evil any more.”

Thus the power of our President, Congress and Supreme Court, will be nearly all taken from them, and before anything can become a constitutional law, the masses of the people will have to pass upon it, just the same as our great legislator, Moses, had to consult the majority of the children of Israel when they were typifying the United States, which is the greatest miracle that God ever created in the sight of any of his creatures upon this planet.

Then we will not fear evil any more after the war in

heaven is over and the great dragon is cast down, the old serpent, he that is called the devil and satan, the deceiver of the whole world—Europe; he was cast down to the earth—Europe and his angels; agencies were cast down with him.

Now the devil and his angels, as they exist in the imagination of the present theology, if real, would make a grotesque appearance in their celestial heaven, which also exists only in their imagination.

Woe for the earth (Europe) and for the sea (the political sea) because the devil (monarchy) has gone down unto you, having great wrath, knowing that he hath but a short time; after the fall of American plutocracy, the European dragon will be in a greater rage and fear than ever before, and Christianity (woman) of Europe will be persecuted. The woman (Christianity) brought forth the man child. The man child symbolizes the United States, which was brought forth by the Christian churches preaching the testimony of Christ.

Revelation 12-17: "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus, and he stood upon the sand of the sea."

Monarchy (dragon) will stand upon the political sea of Europe and make war upon the remnant of Christian Democracy that remains in Europe, which is the seed of the woman, and of Abraham, Isaac, Jacob and of Moses, the great democratic legislator.

Esdras 7-30: "And the world (Europe) the territory of the old Roman earth, shall be turned into the old silence seven days (years) like as in the former judgments, so that no man (nation) shall remain."

The above means the seven years tribulation that is now hastening upon the world (Europe) which will be the destruction of every monarchy in Europe.

Esdras 7-31: "And after seven days (years) the world (that part of Europe) that awaketh not shall be raised up (the law of Moses will be adopted) and that shall die that is corrupt."

The Scriptures have been with men for thousands

of years, yet the greater part of them are only known as profane histories. All the churches are founded upon the old and new testaments, and they call them canonical, and some others they call Apochryphal; the latter they have little regard for, and there are but few who ever look at them. The books of Jasher and Enoch, and the sixth and seventh books of Moses are scarcely known to be in existence; then, of course, they are not thought to be sacred by any of the churches, or they would have published them the same as the books of the Old and New Testaments; yet up to this time that would have been useless, as all theology has not yet comprehended the first chapter of Genesis, not even the 14th verse, which reads, "And let them be for signs, and for seasons, and for days and years."

The Symbolic Creation of the Six Ages.

Genesis 1-15: "And let them be for lights in the firmaments of the Heaven (the United States) to give light upon the earth (Europe) and it was so."

Gold and silver have been sought after by all civilization since there was a recorded history. And the estimated amount of gold and silver in circulation upon the globe is eight billion dollars, while the number of men, both freemen and slaves, that have spent their lives in search of the precious metals are beyond estimation, but the numbers are certainly prodigious; perhaps an average lifetime of a man for each any every dollar now in circulation would be much too small an estimate.

The Almighty has given his Scriptural histories to lift man above the worship of gold, silver, wood and stone, or any and all kinds of idols. It is evident that the Scriptures were not intended to reach the immediate vicinity of the heathen, who literally bow down before material idols, but to the most educated—even the most practically educated, as there are many men of great education, yet there are few of them not bound to some creed and they dare not step beyond its bounds even if they possessed the requisite amount of liberal information. All the possessions of Christ were included in his liberal information of which the Christian theology of to-day does not possess, neither will it as long as jealousy, bigotry, and fanaticism remain and prevail with it.

The Scriptural law of God was given to man, not literally, word for word, but in allegory, hieroglyphics, symbols, signs, numerals and miracles, of which there were no beginning until the literal creation, which did not begin until the birth of Christ, as he is called the second Adam. Thus man was left apparently to be his own free agent,

while translating, deciphering and comprehending the laws of God.

The veils of the temple, tabernacle, and the one that Moses wore upon his face, are sufficient to prove that the Scriptures were to remain under a cloud for a time. If the Scriptures were literal, plain and distinct, then man would not have been his own free agent to do good or evil, but an abject slave, which is absolutely contrary to all the laws of God. The Scriptures teach us that God will accept of a willing sacrifice, and that he will not accept of an unwilling servant; neither is an unwilling gift acceptable with him.

Men are not yet advanced far enough in science and civilization to successfully decipher the sacred, political Scriptural histories, and compare their symbolisms with the history of struggling democracy, since the literal creation began, with the birth of Christ. The old republic of Israel under the democracy of Moses symbolized the beginning of the parliamentary spirit of democracy in the year 1656 under Cromwell, which landed exactly three hundred (a mythical number) emigrants (antitypical children of Israel) at Savannah, Georgia, in the year 1736, just eighty years after 1656, which eighty years was two-thirds of Moses' life. Then Moses and his antitypical children of Israel wandered in the wilderness of America forty years, until the year 1776, when Moses died at the age of 120 years, as Moses symbolized the old colonial democracy that was compelled to die or give place to that of the republic of the United States, in the year 1776, which symbolized the death of Moses, as that colonial spirit (eye) had not grown dim nor its vitality ceased in the least. Then Joshua took command and marched seven consecutive times around the walls of Jericho before they fell, which symbolized the seven years' war of the Revolution before the walls of monarchy fell in the year 1783.

When men are advanced far enough to look beyond the present staggering theology, and read the Scriptures which contain the exact political history of the great literal Israel of the United States from the birth of Christ, which was the beginning of the literal creation, as the creation recorded in Genesis was not literal, but only a writ-

ten one to symbolize the literal creation of God, for in Christ were to be all things, even the Heaven and Earth (World-Europe) have been created since that time.

In Josephus we find that the life of man after Moses was to be the exact number of years that Moses happened to live, and that was 120 years.

Man, in the prophecies, symbolizes a nation, and the United States of Israel was born at the death of Moses; consequently our death began in July, 1896. Then we will hear the death rattle of the nation, which may continue for seven years, as the struggle for independence lasted seven years. The earth (Europe) will reel to and fro like a drunkard, and it will be removed like a cottage, and the powers of Heaven (United States) will be shaken. Then will be seen the sign of the son of man coming with the clouds (troubles of the United States) of Heaven with power and great glory. Then will come the resurrection. It will be what the prophets call the resurrection of the living, as that is to come before that of the dead. A republic is called the living, and a monarchy that of the dead. All the earth (Europe) is to be resurrected into republics, or a republic; the latter occurring soon after our resurrection.

Then men will not spend their labor and lives after gold and silver for the purpose of a medium of exchange, when our resurrected government can so easily put its stamp of legality upon some more convenient material.

Josephus Shortens the Years.

As Scriptural chronologers have always varied to the extent of some hundreds of years, and as the Scriptures have ever been veiled, our chronology may vary in some of its unimportant parts for the want of time and skill. Our chronology is an archetype, and is founded upon the rock of ages, the beginning of the literal creation of God, which is symbolized by the sacred, allegorical, Scriptural histories, chief of which are the Apochryphas and the works of Flavius Josephus, by which we are enabled to penetrate a few of the veiled mysteries of the older prophecies.

According to Josephus, we contract the allegorical ages before Christ and then lap them over onto the literal ages since Christ, who was the second Adam, and the beginning of the literal creation of God, which was symbolized by the allegorical creation during six days (ages) when the heaven and the earth and the things that were there, and therein created, of which all were symbols, to symbolize the literal creation of God, which began with the birth of Christ, for in Christ are all things.

Antiquities of the Jews.

Book I.-III., Vol. I.: "This calamity happened in the six hundredth year of Noah's government (age) in the second month, called by the Macedonians Dius, but by the Hebrews Marhesven; for so did they order their year in Egypt. But Moses appointed that Nisan, which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month. So that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now, he says that this flood began on the twenty-seventh (seventeenth) day of the forementioned month; and this was

two thousand six hundred and fifty-six (one thousand five hundred and fifty-six) years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down with great accuracy both the births and deaths of illustrious men."

Thus Josephus shortens the days (years) to the extent of 1,100 years.

Then Mark says, in Chapter 13-20: "And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake whom he chose, he shortened the days."

Who are the Lord's elect? and who are they that he has chosen? An Israelite is one who has prevailed with God. The United States is his Israel, because it has adopted the ancient democracy of Moses, the great law-giver, who was ordained by God.

Christ says in John 14-2: "In my Father's house are many mansions; if it were not so, I would have told you, for I go to prepare a place for you."

Then his chosen are to be found where there are many mansions, which symbolize many states and religions of Christ. The shortening of the days unexpectedly brings the resurrection and transfiguration of his chosen people of the United States (Israel) in about three years after the United States was 120 years old, which will be a political and financial one, and it will stagger and finally destroy the financial systems of the globe, especially the earth (Europe) as the resurrection of the dead is to come after that of the living; the nations of Europe are the dead, as they are asleep in the dust of the earth (Europe), where the serpent (dragon, satan, devil) has been going to and fro in the earth (Europe) and from walking up and down in it, which symbolizes monarchy in the dead nations of Europe. The United States is symbolized by the living, also the "Ancient of Days" symbolizes the United States, as its Constitution is founded upon the ancient democracy of Moses.

All the things created before Christ were symbols, even the heaven and the earth, as the heaven was a symbol of the United States and the earth was a symbol of Europe and the surrounding territory that belonged to the

ancient Roman earth or world, in the days when it was known as the Roman world or earth, as in Luke 2-1: "Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled." The first earth that was created symbolized the Roman earth before Christ, which continues in allegory and will until the earth (Europe) and the works therein are burned (politically and financially) up. The time of destruction is right at hand, even at the door, and the door is wide open. The ark (covenant) alliance of the nations of the earth is now resting upon Mount Ararat (Armenia) Eastern question. The Graeco-Turkish war is the door of the ark. Noah and his family (the nations of Europe) will soon come out, then they (Noah) will awake from his wine, and curse his younger son Cain, the son of Ham (who was a symbol of the Turks), who were symbolized by the vagabond and wanderer in the earth (Europe).

Genesis 11-1: "And the whole earth (Europe) was of one language (by their alliances they are of one design), and of one speech (one sentiment), and it came to pass, as they journeyed east (adopted the laws and customs of Asia), that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly."

"And they had brick for stone, and slime had they for mortar, and they said, Go to, let us build up a city, and a tower, whose top may reach unto heaven (United States), and let us make us a name, lest we be scattered abroad upon the face of the whole earth (Europe)."

Now their first proposition is to burn their brick thoroughly, instead of thoroughly; secondly, they have brick instead of stone; thirdly, they have slime instead of mortar.

The city and tower which the European nations are building to reach the United States is coming into view with a vengeance; it is their many alliances and their great combination.

The Lord has not confounded the language of all the earth (Europe) because they are yet building the tower of Babel, and they are yet all of one design, which symbol-

izes the one language; that language is the many alliances which form the great combination of the devil, who symbolizes monarchy in all of its hellish designs; chief of which is its enslavement of the commonality of mankind by contracting the volume of the circulating medium of exchange whereby they control the markets of the globe. "And the Lord came down to see the city and the tower, which the children of men builded."

"And the Lord said, Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do."

"Go to, let us (when the Lord speaks of an angel, or of us, he means his people, Israel, which are those of the United States, the angel (agency) always proceeds from his special and peculiar people) go down, and there confound their language, that they may not understand one another's speech."

"So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city."

"Therefore was the name of it called Babel, because the Lord did there confound the language of all the earth (all Europe)."

"And they left off to build the city; therefore was the name of it called Babel; because the Lord did there confound the language of all the earth."

Now there never was a tower of Babel, only the city was called Babel. The children of men (nations) began to build a city and tower on the plain of Shinar, but neither had a name; but the city was finally called by the name of Babel, after the Lord confounded their language.

The proposed tower reaches heaven (United States) as designed by the great combine of Europe, both monetary and monarchical, as we have adopted some of their statutes and many of their customs, which has caused our present monetary afflictions, of which Job symbolized when he was afflicted by satan, as satan, serpent, dragon and devil, symbolize monarchy.

But our deliverance will come soon; the two national enactments which we will hurl against the monetary com-

bine of the devilish, satanic monarchy of Europe (earth). The two enactments were symbolized by the breaking down of the two middle pillars by Samson which supported the temple of Dagon on the day when the lords of the Philistines gathered there to offer a great sacrifice unto Dagon, their god.

The blindness of Samson symbolizes our adversities prior to the two enactments which confounded satan (monarchy) and its monetary combinations in the earth (Europe).

Judith 13-8: "And she smote twice upon his neck with all her might, and she took away his head from him."

Judith 13-9: "And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes' head to her maid."

Now the two strokes of Judith which severed the head from the body of Holofernes symbolize the same event that Samson did when he took hold of the two middle pillars of the house of Dagon and threw it down upon the men and women, and upon all the lords of the Philistines. All the lords mean that all nations of Europe will be affected by the two strokes (enactments) and the women (churches) and all the titled lords, and all the monetary lords; these, along with all monarchy will be overthrown; for these are the days of the Lord's preparation.

Nahum 2-3: "The shield of his mighty men is made red, the valiant men are in scarlet; the chariots flash with steel in the day of his preparation." The Salvation Army is the valiant men in scarlet; they are there now, all organized and ready for their valiant work, as soon as the two enactments by the United States prepares the way.

And then the socialistic, red republican, mighty men's shield will be made red; then all the earth (Europe) will quake; and then will come to pass second Esdras 6-22: "And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty." This means that the corrupt institutions of European monarchy will collapse, and its supposed great wealth will be found wanting, as aside from the soil and the buildings thereon, their wealth is founded on paper, which in that

day will be worth no more than blank paper; even the nobility and their titles will all become worthless in the day of the Lord's preparation.

II. Esdras 6-23: "And the trumpet shall give a sound, which, when every man (nation) heareth, they shall be suddenly afraid."

This trumpet is a world-wide signal that will make all the nations of Europe afraid.

II. Esdras 6-24: "At that time shall friends fight one against another like enemies, and the earth (Europe) shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run."

Some of the Mohammedans dwell in Europe, but all Europe does not fear them; consequently, we will assign their fear and dread to His mighty men whose shield is made red, which is the red republicans; they all dwell in the midst of the earth (Europe).

The fountains of the springs will stand still for three hours. Now, three hours is one-eighth part of a day, and a day is as a year, or a thousand years with the Lord, yet only in the creation have we found a day to symbolize a thousand years. We reckon the three hours one-eighth part of a day (year) and one-eighth part of a year is about forty-five days; hence, there will be some kind of a general stagnation in Europe for forty-five days.

II. Esdras 6-25: "Whoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world."

This means that all Europeans that escape the troubles mentioned will see the end of their world (Europe).

II. Esdras 6-26: "And the men (nations) that are received shall see it, who have not tasted death from their birth; and the heart of the inhabitants shall be changed, and turned into another meaning."

Signifying the nations of a republican form of government, who shall maintain their existence throughout the present fast approaching preparation, or the coming night of thick darkness upon the earth (Europe) which will remain for seven years, then will come the great millennial morning (political morning) after the great political

earthquake; then the nations that have stood the shock shall see my salvation; meaning the perfections of our republic over that of a monarchy; then the hearts of their inhabitants shall be turned into another meaning, and that meaning will be a republic of the people, by the people, and for the people; which is all the salvation there ever was. It is all the salvation there is mentioned in any of the Almighty's Sacred Books, and there are many of them, many more than have ever entered the mind of man.

Our present form of government has nearly run its course for what it was created; then comes the resurrection and transfiguration, sometimes called the millennium, of which all are purely political, and not spiritual, as all theology has been teaching.

The Sun and Moon Stood Still.

Joshua 10-13: "And the sun stood still and the moon stayed until the nation had avenged themselves of their enemies. Is not this written in the book of Jasher?"*

Book of Jasher 88-64: "And the Lord hearkened to the voice of Joshua, and the sun stood still in the midst of the heavens, and it stood still six and thirty moments, and the moon also stood still and hastened not to go down a whole day."

Jasher 88-65: "And there was no day like that, before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel."

Joshua 10-12: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel; and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the Valley of Aijalon."

Verse 13: "And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. Is not this written in the Book of Jasher? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day."

Verse 14: "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel."

There was no day like that before or afterwards. Our Constitution was afterwards amended, so that the same danger might never occur again.

In the year 1800 a Republican Congressional caucus nominated Thomas Jefferson and Aaron Burr, for President, being the first presidential nomination in that way in the United States; the object being to give the Presi-

*In the Book of Joshua there are two a's in Jasher and only one in the Book of Jasher.

dency and Vice Presidency to one political party. Jefferson and Burr each received 73 votes, Adams 65, Pinckney 64, and John Jay 1. A Rhode Island elector of the Federalist party, seeing the opportunity of making a tie on Jefferson and Burr, voted with the Jeffersonian Republicans, thus accomplishing the designs of the Federalist party, by throwing the election into the House of Representatives.

A long and bitter contest followed. Thirty-five times the voting went round and the hour had nearly come when, if a President had not been chosen the government would have been destroyed; but on the thirty-sixth ballot Jefferson received a plurality, and the life of the nation was preserved. The extreme Federalists desired to prevent any election, and leave the President of the Senate the acting President for an interregnum.

But Jefferson and his friends were determined, one and all, that the day such an act was passed, the Middle States would arm, and prevent any and all usurpations of the kind. The above were the substance of Jefferson's own words, and John Randolph afterwards added color and detail, when he said, "Had we not the promise of Dark's Brigade and of the arms at Harper's Ferry?"

The Presidential fight in the year 1800 was symbolized by the fight between Joshua and the Amorites. Joshua the Jeffersonian Republicans, and the Federalist that of the Amorites. We have shown in other parts of this volume that Joshua symbolized the political ruler of the United States from 1776 until 1801, an interval of twenty-five years.

In prophecy the President symbolizes the sun, as he is the most conspicuous luminary of the nation; and the Vice President is the next, and he is symbolized by the moon.

The Jeffersonian Republicans' doings were in sight of all the people (all Israel) in holding out until they obtained the desired plurality on the thirty-sixth ballot; which was symbolized by the six and thirty moments that the sun and the moon stood still until the nation shall have revenged itself upon its enemies. (See the 88th chapter in the Book of Jasher, and the 10th chapter in the Book of

Joshua.) The six and thirty moments symbolize thirty-six times or thirty-six periods of time; so many essential elements; deciding points, so many facts, considerations, or influential circumstances.

Our President and Vice President, who were symbols of the sun and moon, stayed or stood still, until the Republicans, led by Jefferson, gained the victory over their enemies by gaining the plurality on the thirty-sixth ballot. •

The party of the Federals was styled an enemy of Israel because the members favored a centralized form of government, which was in direct opposition to the laws of Moses, the only salvation promised to the human family, as Moses was the great law giver. Flavius Josephus calls Moses our great legislator, and Josephus was an American historian. By this we mean that the works of Josephus are a complete history of the United States. So do Jasher, and Enoch, in their books, but not so minutely; also the Apocrypha and the Apocryphal New Testament have the same history, but more in allegory.

Flavius Josephus Who Symbolizes the United States Treasury Department.

As we have quoted largely from the works of Josephus, we will tell our readers who Flavius Josephus was, or at least what he symbolized. Flavius Josephus was born of the family of our United States treasury.

Life of Flavius Josephus, Verse 1.: Now I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses. (Washington's first administration was the first of the twenty-four courses, as McKinley's is the twenty-fourth.)

The following is an account of the birth of Josephus: An independent treasury bill, rejected at a special session of Congress in the year 1837, was renewed again in the year 1840, by an eminent statesman, combined with the strong and repeated arguments in President Van Buren's message. This caused the Senate, 23d of January, and the House, June 30th, 1840, to pass upon it, and from that date originated whatsoever we have had of an independent treasury. Thus Flavius Josephus, the historian, was born in the year after Christ, 1840.

In proof of Josephus being a symbol of all there has ever been of an independent United States Treasury since the year 1840, we give the following extracts from the life of Josephus:

Verse 2: "Moreover, when I was a child, and about 14 years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of law."

The fourteenth year of Josephus' age would be in 1854, when the United States Treasury Department was consulted by the chief officers of the nation.

"And when I was about 16 years old, I had a mind to make trial of the several sects that were among us."

Josephus was 16 years old in the year 1856, from which time our treasury had hard fare for about three years, until it was 19 years old, in the year 1859.

"These sects are three; the first is that of the Pharisees; the second, that of the Sadducees; and the third, that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only, but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon the trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now 19 years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them."

The United States Treasury began 19 years after 1840, in the year 1859, to assume some of the more ancient and strict ceremonials than it had ever assumed before, of which varied but little until about 1866.

"But, when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea, there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts."

A voyage to Rome symbolizes a bill that is brought before Congress and before Caesar, that requires the aid

and sanction of the administration that happens to be in power at the time Josephus took a voyage to Rome, in 1866, when he was 26 years of age.

"Accordingly I came to Rome, though it was through a great number of hazards by sea; for, as our ship was drowned in the Adriatic Sea, we that were in it, being about 600 in number, swam for our lives all the night; when upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship."

The ship that Josephus (our treasury) took passage on to Rome had aboard besides Josephus, as passengers, about six hundred banking concerns; but Josephus says, that by the providence of God they were all shipwrecked and drowned but himself and seventy-nine others, who swam all night and at daybreak were picked up by a ship of Cyrene, which symbolizes about eighty national banks that were created about that time.

The ship of Cyrene symbolizes a vicious, Oriental banking system which our national banking system and its effects upon the commonality of the nation is antitypical.

Slavery in the United States.

Book of Jasher 88-50: "Only the inhabitants of Gibeon were greatly afraid of fighting against the Israelites lest they should perish, so they acted cunningly, and they came to Joshua and to all Israel, and said unto them, We have come from a distant land, now, therefore, make a covenant with us."

The Gibeonites symbolize the institution of slavery in the United States, after the declaration of independence, and those who had property in slaves acted cunningly in advocating the antiquity of its origin, which was symbolized by the long distance in which the Gibeonites had come to make their treaty with Joshua, after the crossing of the Jordan in 1776.

Jasher 88-51: "And the inhabitants of Gibeon overreached the children of Israel, and the children of Israel made a covenant with them, and they made peace with them, and the princes of the congregation swore unto them, but afterwards the children of Israel knew that they were neighbors to them and were dwelling amongst them."

Jasher 88-52: "But the children of Israel slew them not; for they had sworn to them by the Lord, and they became hewers of wood and drawers of water."

It was a continual saying after 1776 that the institution of slavery was an oversight, and something that had been overlooked in the struggle for independence, and doubtless the slaveholders had been promised by those in authority that slavery would be left as it was before 1776, who symbolized the princes of the congregation. The symbolic proof is very plain, as the Israelites not only knew that the Gibeonites were neighbors, but were actually dwelling among them at the time of the covenant, and they slew them not for they had sworn by the constitution.

Joshua 9-7: "And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a covenant with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God; for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon, King of Heshbon, and to Og, King of Bashan, which was at Ashtaroth."

Joshua 9-11: "And our elders and all the inhabitants of our country spake to us, saying, Take provision in your hand for the journey, and go to meet them, and say unto them, We are your servants, and now make ye a covenant with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and is become mouldy; and these wine skins, which we filled, were new; and, behold, they be rent; and these our garments and our shoes are become old by reason of the very long journey. And the men took of their provision, and asked not counsel at the mouth of the Lord."

Both officers and the people directly interested in slavery, made provision to meet the opposition sentiment to that institution, and like the most of political controversies, there was a great amount of deception employed to accomplish their purpose, or those deceptions would not have been mentioned in the Scriptures—their mouldy bread, old shoes, garments, and their rent wine skins—all of which symbolize the slave owners' argument as to the long and habitual custom of slavery.

And the men taking of their provisions without asking counsel of the Lord. The words used here signify that after the adoption of the constitution the people simply partook of slavery, but it never became a real issue before the people or Congress.

By not asking counsel at the mouth of the Lord, means that the question of slavery was never voted upon, either by the people or Congress, in a legal and general way, as the Almighty speaks through the press and bal-

lots of his people, although both press and ballots often seem to carry evil on their faces as he says, "I create light and I create darkness; I create good and I create evil; I do all these things, saith the Lord of hosts." The evil he creates is instrumental in causing his revolutionary reforms, for on account of evil his people declared their independence from monarchy.

Josephus says that our present troubles were caused by electing unworthy men to office. Those unworthy men will cause the powers of Heaven (United States) to be shaken, then will come the political resurrection and transfiguration.

Joshua 9-15: "And Joshua made peace with them, and made a covenant with them, to let them live; and the princes of the congregation swore unto them. And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbors, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Kiriathjearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord, the God of Israel. And all the congregation murmured against the princes."

Joshua covenanted with them and allowed them to live; meaning that slavery was allowed to be as it was before 1776. And Israel journeyed and came to their cities on the third day (year) and found that the Gibeonites (slavery) dwelt among them. The meaning of this is, that it was three years, or in the year 1779, before the slavery question was seriously thought of by the people of the United States. When they found that slavery was quite securely incorporated by various means into their Constitution, all the congregation murmured against the princes. Thus it seems that the people of the United States began to denounce some of the leaders, or the men in power, for the part they had taken in favor of allowing slavery to remain and become a permanent fixture in the new republic.

Joshua 9-19: "But all the princes said unto all the congregation, We have sworn unto them by the Lord, the God of Israel; now, therefore, we may not touch them. This

we will do to them, and let them live; lest wrath be upon us, because of the oath which we swore unto them. And the princes said unto them, Let them live, so they become hewers of wood and drawers of water unto all the congregation; as the princes had spoken unto them."

The princes said to all the congregation that slavery was constitutional, and, therefore, permanent, and could not be abolished without committing a great wrong. Thus they said, let them live and be your hewers of wood and drawers of water.

Joshua 9-22: "And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, we are very far from you; when ye dwell among us? Now, therefore, are ye cursed, and there shall never fail to be of you bondmen, both hewers of wood and drawers of water for the house of my God."

Joshua says to them, because ye beguiled us, saying, we are very far from you, when ye dwell among us. This signifies that the supporters of slavery had argued that slavery was very far from causing the people of the United States any trouble. Then Joshua says to them, and there shall never fail to be of you, hewers of wood and drawers of water. The phrase, "of you," will not allow bondage to be applied to all of them who were then in bondage; but that a part of them should never fail to be hewers of wood and drawers of water in the house of my God (the Israel of America). The problem of the emancipated slaves shows upon its face, that some of them will always be hewers of wood and drawers of water in the United States.

Riddles.

Judges, Chap. 16-25: "The Philistines took Samson, the Judge of Israel, and put his eyes out and made him grind in their mill; and when their hearts were merry they called for Samson out of the prison house, and he made sport before them, and they set him between the pillars whereupon their house rested, and there were upon the roof about three thousand men and women, and Samson took hold of the two middle pillars upon which the house rested, and he leaned upon them, the one with his right hand, and the other with his left. And Samson said, let me die with the Philistines, and bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein."

So the dead which he slew (now mark the expression the dead which he slew; the dead symbolizes that which belongs to European monarchy, as that is reckoned among the dead) at his death were more than they which he slew in his life.

The house was full of men and women and about three thousand upon the roof. Now here is a house full whose roof can support three thousand persons. What an enormous number of persons to be amused with one poor old blind prisoner? But the story of Samson is only a symbol to symbolize the destruction of the European monetary system by the United States, which will begin about the time of the end of the international monetary congress, of which our President has already appointed commissioners. The two pillars that enable Samson to destroy the lords of the Philistines symbolize two enactments by our National Congress, which are identical with the two strokes with which Judith severed the head from the body of Holofernes, the chief captain of all the hosts

of Nebuchadnezzar on the night after the feast of servants.

The death of the Philistines is not physical, but financial, as the two enactments that will soon be passed by our Congress will paralyze the present financial system of the civilized globe.

Let us call to mind that the Almighty said, let us (United States) go down and confound their language, as the tower of Babel is beginning to assume tremendous proportions in the European philistia.

Samson, having his eyes put out and being compelled to grind for the Philistines, symbolizes the blindness of our country at the present time, as many political leaders are declaring prosperity right at the door, yet the people continue to grind in the mills of the Philistines.

Judges 17-1: "And there was a man of the hill country (mountains and a hill country always symbolize the Israel of America) of Ephraim, whose name was Micah. And he said unto his mother, the eleven hundred pieces of silver that were taken from thee, about which thou didst utter a curse, and didst also speak it in mine ears, behold, the silver is with me; I took it. And his mother said, blessed be my son of the Lord, and he restored the eleven hundred pieces of silver to his mother."

Now, reader, go to the old farmers in Israel, whose farms are heavily mortgaged, and to those who have lost their farms and homes, and ask them if they have missed any silver or if they have heard anything about the eleven hundred pieces that were taken.

Yet it seems that it was as it should be, or the mother would not have blessed him that took the silver.

And he restored the eleven hundred pieces of silver to his mother, and his mother said, I dedicate the silver unto the Lord from my hand, for my son to make a graven image and a molten image.

The demonetization of silver by the nations seems to be a part of the plan of the Almighty to bring about the resurrection and transfiguration of the living (United States) and then the resurrection of the dead (nations of Europe), those that sleep in the dust of the earth.

When the prophets speak of the dead, the nations of

the earth (Europe) are called the dead, and their resurrection is to come after that of the living. We are called the living because of our ancient, Mosaic constitution, and compared with other nations our throne is "Fiery Flames, and the wheels thereof burning fire."—Daniel 7-9. Hence it is said in Judges 16-30: "So the dead which he slew at his death were more than they which he slew in his life."

The Absurdity of the Jews Ever Becoming the Head of the Globe.

The Jews and many theologians have for nearly nineteen hundred years believed that the Jews would be restored to nationality in Palestine, and would then become the head of the whole world, and the great leader in its civilization. We cannot agree with them, because it is absurd, and does not agree with the prophecies. Politically speaking, the geographical position of Palestine is not such as to favor its claim to the ultimate capital of the world. Palestine is even difficult of access, and has scarcely one commanding natural feature to recommend it as the physical head of the globe. The very nature of the case shows that Palestine was selected by God as a type of the great antitypical Israel to come, because its surroundings were such that it never could be anything more. It requires every element of power to hold the scepter of the world's dominion—vast national resources, vast territory, commerce, agriculture, manufactories, and great enterprise, combined with the mightiest intelligence and the greatest moral power, to rule the world in its present state of advancement, and these in the highest degree. Will the great powers, Russia, Britain, Germany, France and America yield their scepter to a little patch of hill country that has never supplied the world with but little more than its Scriptural antiquities? Will they admit their inferiority to a people who can never become their mental or political superiors? The very thought is absurd. Some will argue that the Jews have been providentially preserved as a separate people, and that this argues their final restoration to Palestine. We might concur in such an opinion, but that alone would disqualify them to become the head of the world, both spiritually and politically. Al-

though the Christian world can sympathize with the Jews in all their wandering captivity, yet it is plain to all that they sympathize more with Christian Israel in all its red path of martyrdom.

In Romans, Chap. 11-25, Paul says: "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in." This is a positive assertion that the great Israel will be built up from the Gentiles, and so shall all be saved, as it is written: "There shall come out of Zion the deliverer; He shall turn away ungodliness from Jacob. And this is my covenant unto them, when I shall take away their sins." Here the conversion of the Gentiles would be plainly seen to transpire before that of the Jews, and also that the Christians from among the Gentiles are to convert the Jews, and the Jews are to be the last people converted to the gospel of Christ. (The democracy of Christ.) How absurd, then, to think that the Jews, restored to Palestine, are to become the head of the world and are to convert all the world, to what, Judaism? Will the Jews teach Christianity? Both propositions are absurd and full of fanaticism. The restoration of the Israel of God is as different a thing from the restoration to Palestine, as Palestine differs from heaven. The Scriptures agree that Christians, Jews and Gentiles alike, have equal rights, but Israel alone is predicted to emigrate to that land of broad rivers and large pastures in such vast numbers that they can break the nations in pieces and rule them with a rod of iron. But such an emigration to the little Palestine is manifestly impossible. If the Jews have been providentially preserved, so have the Christians. The Jews are a nation, or people, without a dominion, and entirely void of any constitutional power in any part of the globe. They have been thus deprived of power for their iniquities, but Christian Israel has been a martyr for its innocence—the former for its vice, the latter for its virtue—the one murdered the prince of life, the other worshipped him.

Now would God place the carnal Israel of the Jews above the Christian or spiritual Israel?—for all are Israel that prevail with God. He has said so and his word will

be found sure and certain. Should he give the Jews superior power and wider dominion and greater glory, then would God seem to reward treason and discourage fidelity. God can restore the Jews to Palestine and make them the head and governors of the world by a miraculous power, but there is no promise of the exertion of any such power in their behalf. It would be contrary to all the teachings of Christ, and such a theory would be false, fanatical and full of evil. If the restoration of the Jews, or Israel, or any other body of people in the magnitude of a world-governing nationality was to be brought about by a miraculous power it would have been mentioned by the prophets, and also in the books of the New Testament, for they are the expositors of the Old. Nowhere do we find a prophecy that carnal Israel will be restored to Palestine, and if it should be, the teachings and preachings of Christ would be void of meaning, and Christianity would dwindle and soon disappear from the globe. The New Testament speaks of a temple, a tabernacle and a new Jerusalem. A new Jerusalem is not an old one.

Revelation, Chap. 3, 7-9-10: "And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name."

9. "Behold, I give of the synagogue of satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

10. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth (Europe)."

The angel here is speaking directly to the United States, and is not individual, but national in its broadest sense. The earth in prophecy always signifies the old Roman world or the Roman earth, as it was anciently called, and the angel here expressly promises protection

in that time of war and trouble that is soon to come over the world, meaning that territory that was occupied by the old Roman empire.

Revelation, Chap. 3, 11-12: "I come quickly; hold fast that which thou hast that no one take thy crown."

12. "He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name." This prophecy signifies the new Jerusalem of the United States, and the new name will conform to nothing else but the "ancient of days," in its new order and its new territory. The theory of the carnal restoration of the Jews requires that the ten lost tribes, as well as Judah and Benjamin, shall be united in Palestine at the restoration. This is impossible without a resurrection of the dead, for the existence of the ten tribes to-day cannot by any means be proven. It is said that traces of them exist in Asia, but traces are not tribes. The Jews in Asia are as likely to be the dispersed of the two tribes as the descendents of the ten. The ten tribes were prone to amalgamation with adjacent nations, and for this they were ejected from Canaan and lost their identity as ten tribes long ago, by mingled blood.

The observance of many ceremonies and customs have kept the Jews a separate people all through the ages. Were the Jews to be Christianized then the Hebrew ceremonial law would cease to be a wall of separation between them and the Gentile Christians. Circumcision and other rites, and especially the law, or custom, forbidding marriage with Gentiles, would cease, and all essential differences between them and Gentile converts would be at an end. Amalgamation would follow and the distinguishing ethnological character of Hebrews would cease. To this it is replied that the word of God declares the restoration of Israel, meaning the Hebrews, and every word of God will be fulfilled. We most cordially admit the proposition, but deny that the prophecy ever proclaimed the occurrence of events that are repugnant to common sense. Indeed, any interpretation of God's word that brings from

it a theory really at variance with the laws of nature and good sense is, to say the least, a false interpretation. We will quote for the present a few authoritative and decisive prophecies predicting the Israel of the United States.

Isaiah, Chap. 11, 11-12-14: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

12. "And shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth."

14. "And they shall fly down upon the shoulder of the Philistines on the west." The United States flew down upon the shoulder of the Philistines on the west when it gained its vast territory from France, Spain and Mexico, a territory equal to the half of Europe. Surely the Almighty, in using this language, does not refer to that little clan anciently known as Philistines, who occupied a strip of land along the shore of the Mediterranean Sea scarcely more than twenty-five miles in width.

The name of these people must be used figuratively, and means that great empire that the United States of Israel acquired on the west. It is too insignificant for a moment's consideration to think that the Almighty would mention in his Scriptures that little patch of country on the west of the children of ancient Israel, which has only been conspicuous for its changes of nationality while our acquisitions have never changed, and there are many promises in prophecy that they never will.

Isaiah, Chap. 60: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." It is impossible to spiritualize these passages, consequently they predict the latter day restoration of Israel—the national restoration of the seed of Abraham. The terms west, and ships of Tarshish, utterly refuse to be accommodated to a mere figurative or a spiritual meaning, for the ships of Spain (Tarshish) certainly brought the first people to America, also they discovered it and the ships of Tarshish refuse to conform in any respect with Palestine, either ancient or modern.

Romans, Chap. 2, 28-29: "For he is not a Jew, which is one outwardly; neither is that circumcision which is out-

ward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God."

Romans, Chap. 9-6: "For they are not all Israel which are of Israel."

II. Galatians, Chap. 3, 7-9: "Know, therefore, that they which be of faith, the same are sons of Abraham."

3-9. "So then they which be of faith are blessed with the faithful Abraham." "That upon the Gentiles might come the blessing of Abraham in Christ Jesus."

Galatians, Chap. 3, 28-29: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female for ye all are one man in Christ Jesus."

29. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." In these passages the Jew who is to be inheritor of the promise is plainly to be one who is an heir by faith in Jesus, and that only. The inhabitants of the United States being a late and an extraordinary people, we inquire: May it not be the veritable nationality of the prophets? If it is an Israel at all; if it coincides with all the great characteristics predicted of a Christian nation, the doubt must end and our country rise to an importance and sublimity absolutely overwhelming. The name Israel literally signifies a prince with God, or wrestling or prevailing with God. It was a personal appellation with Jacob and, by metonymy, of his descendants. When used in the Old Testament, it refers either to the Hebrew nation or to the ten tribes. In the New Testament it is applied to Christianity, as, for example, the Israel of God. The United States from these several considerations may, therefore, with strict propriety, be called an Israel. All the great features predicted of Israel restored are possessed by the United States.

Hosea, Chap. 12-10: "I have also spoken unto the prophets, and I have multiplied visions and by the ministry of the prophets have I used similitudes." By far the greater portion of the prophecies is intentionally obscure. The obscurity proceeds from the ambiguity of the terms used, or from the symbols and ancient names used to represent modern countries, cities, rivers, territories, etc., as

the great sea symbolically means the politics of nations. River stands for a nation in motion, or a body of people in motion, as a tide of emigration, etc.

Isaiah, Chap. 60-9: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." The term isles was applied anciently to Europe and all countries west of Asia Minor. Those vast countries supposed to exist in the Atlantic west of Gibraltar are also termed Isles by Plato and many others. The waiting of the isles refers to their delay in receiving the civilizing emigrants or that the occupation of them would be late, or the last of its kind. "The ships of Tarshish." Tarshish was the most ancient name of Spain (not Tarsus of Cilicia). Tarshish; the word pointedly specifies the first people who would approach the waiting isles. As prophecy notes only the greatest events of time the term, first, must apply to some very stupendous and famous circumstance. America answers to the term Isles, and the ships of Tarshish first to bring thy sons, to the discovery of America by the ships of Spain opening the way to the emigration of God's people to form a nation in the Isles.

Ezekiel, Chap. 38-8: "In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been a continual waste." Which have been a continual waste, would not apply to Palestine, as that country has been wonderfully prolific of the human family and many things pertaining to them. Mountains symbolize strong civil governments, and America answers to the country described as being a continual waste, as it was without a civilization.

All of the Americans were not Christians at the forming of the Constitution, and so were not all the Hebrews, yet all the unbelieving Hebrews enjoyed the same political privileges as did the faithful, and so it was with the Americans. About 144,000 professed Christians were in America at the time of the revolution, yet the prevalence of Christian principles was universal, and the political principles aroused by the churches were adopted by all classes. Church and State were disunited by the Hebrew Constitution and placed in the relation of associates. The church

was disbarred as a church from exercising direct control in civil affairs. And so it was in the American Constitution, the civil arm has with us no right to compel its observance as a spiritual institution, and should have none—so was the Hebrew law. The United States Constitution puts religion in just the same relation to the civil authority that God ordered it in the days of Moses. The two separate departments of religion and politics in the Hebrew confederacy exactly agree with those departments in the United States. The political officers of the Hebrews were elected, and so in the United States. The Hebrew Constitution forbade foreigners ever becoming supreme magistrates, and so does the United States. The Hebrew Constitution provided for the naturalization of foreigners, and so does the United States, though not so strictly. The coincidences of the exodus of Israel with the Christians of America is almost miraculous. Freedom is but a common body as truly as true religion; if you strike one member all sympathize with it. Let the cry of the oppressed in any part of the world reach America and every one of its millions will be agitated and all their pulses will beat with excitement and indignation. As at the climax of their sufferings, the Hebrews rallied round their leader for deliverance, so the climax of oppression on the American colonies united them by elective and electric affinity.

It was then that separate and independent provinces were melted like ingots of gold into a state of common fusion, or welded like bars of steel by the fire and hammer of despotism. And as the pride of Pharaoh wrought unwittingly the release of Israel, so the pride and avarice of monarchy brought out the stars of the great western constellation into the heavens of liberty.

As Israel entered a wilderness to stand its probation under a new constitution, so the advocates of civil and religious freedom entered the American wilderness to try the fortunes of a great republic. As Israel elected God for its King, so did America. As Israel was prepared to conquer Canaan by its discipline and maintain a republic, so the United States, in the wilderness of America, is preparing to dash the image of autocracy to atoms and to establish Christ's Kingdom. As Israel had its judges or

chief magistrates nominated by God and ratified by the people, so the people of the United States chose their own executives. The civil power was not the head of the Hebrew church, as the monarchs of Russia, England and Turkey have been of the Greek, English and Mohammedan churches. Neither the Sanhedrim nor the King of Israel could appoint a high priest of the church, nor could the high priest compel the payment of tithes or the offering of sacrifices, nor compel the secular arm to do it. In spiritual matters the Hebrew was responsible only to God and to the ecclesiastical law and was in no way responsible to civil authority for his spiritual conduct. The disunion of church and State is the great prophetic epoch of liberty and progress according to both Daniel and Revelation. It is the beginning of the end of despotism, and when it fully prevails the time of the end will close and despotism will forever cease on the globe. The two separate departments of religion and politics in the Hebrew confederacy exactly coincide with those departments in our country. The political offices of the Hebrews were elective and not hereditary, and so it is in our government.

The Israelites decided in general assembly all questions of war and treaties of peace, and Moses always appealed to the whole people and not to the few to accept or reject his propositions. The sixth period of Hebrew history, which includes the conquest of Canaan and the establishment of the republic, coincides with the sixth period of the world and with the sixth period of Christianity. The great points in this period are these: First, the conquest of Canaan was completed by two great battles. Second, the conquest of Canaan under Joshua and the judges did not embrace all of the promised land. The promised land extended from the river of Egypt to the Euphrates and was not realized until after Joshua. Neither did the United States obtain the great part of their territory until after 1801, which is the date of the antitypical death of Joshua. These two great battles are pointed out by John in the 14th chapter of Revelation and in other places. The first is indicated by one "like the son of man on a white cloud who thrust in his sickle on the earth and the earth was reaped;" and the second by the "reaping of the vine of the

earth and its being cast into the wine press without the city and blood coming out of it even unto the horse-bridles by the space of sixteen hundred furlongs." He then, after a short episode, describes the United States and the attack of the Confederate Kings upon it, and later that the beast, which is the confederated Kings of Europe, was taken with the false prophets, which is the Mohammedan empire, and they were both cast alive into the lake of fire (the great war) at the same time. The reaping of the earth signifies the destruction of European monarchies, and the reaping of the vine indicates the dreadful flow of blood at their fall. As all the thrones of Canaan fell before carnal Israel to make room for the republic, so all thrones must fall before Christian Israel to make room for the great millennial republic.

The world was promised to Abraham as truly as was Canaan, and Canaan was but typical of the world and the Israel of Moses was to typify its subjugation by the subjugation of canaan under Joshua by Israel. The millennium is clearly a state of the world under the realizing blessings of civil and religious republicanism, as we shall hereafter try to show. The land of Canaan was a land of promise, therefore, only as a type of the world, and as it was promised to Abraham, so was the world promised to Christ. That Abraham understood the promise of Palestine as a typical one, is evident from the nature of the case and from the express declarations of Scripture.

Hebrews, Chap. 11, 12-13-14: "Wherefore, also, there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the seashore innumerable."

13. "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth."

14. "For they that say such things make it manifest that they are seeking after a country of their own."

Hebrews, Chap. 8, 5-6-7-8-9-13: "Who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle, for, see, saith he, that thou make all things

according to the pattern that I showed thee in the mount."

6. "But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises."

7. "For if that first covenant had been faultless, then would no place have been sought for a second."

8. "For finding fault with them he saith, behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah."

9. "Not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant, and I regarded them not, saith the Lord."

13. "In that he saith a new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." As the commonwealth of Israel was composed of two departments, viz: the church and state, and as like typifies its like, the church of Israel typifies the Christian church and the Hebrew state the Christian state, and both together typify the Christian commonwealth, that was to rise in the year 1776.

If we trace the rise of Christianity into a great free government in America, we shall find the philosophy of its history in a fac-simile of the rise of the Hebrew confederacy in its elements. As many people in the American colonies were not pious and yet approved of the liberty taught by Christianity, so many of the Hebrews were unbelievers in the religion of Moses, and yet approved of and contended for the justness of constitutional liberty. Those who imagine that anti-typical Israel was to be composed of pure and holy men altogether are greatly mistaken. On this principle the Hebrew church, as a type, would have required that every member of the anti-typical American Israel should have been holy. As the church of typical Israel possessed the true doctrine, though many who belonged to it were impure, so the commonwealth of anti-typical Israel possesses the true doctrine of human government, though many who enjoy its benefits are not Christians. This is according to the sense of the present

theology, but a person can in no way be a Christian without being loyal to the United States. His Christianity can only be rated according to his loyalty to the place that Christ said he would go to prepare for his people. The United States is the only salvation, the only savior, and the only redeemer that has ever been presented to the human family. The United States is the only object that Christ came into the world for. He that does not believe in a government by the people and for the people does not possess one spark of Christianity. All there is of Christ, on this planet, is in the form of the republics, chief of which is the United States.

Isaiah, Chap. 33, 20-21: "Thine eyes shall see Jerusalem, a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken."

21. "But there the Lord will be with us in majesty, a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby."

The peace and permanency of Israel are elsewhere spoken of by the prophets, who affirm that once restored it shall never fall. Again, the Lord being a place of broad rivers and streams, signifies that prosperity and peace in the land of Israel will spring from the gift of a place of broad rivers and streams, where the tabernacle of Israel's nationality will be erected. It is common in scripture to embody a promise or threat in terms figurative, which, when taken literally, designate the very agency by which the threat or promise is realized. Sword and fire may symbolize war, or rain may represent plenty, yet each is an essential agent in the realization. So broad rivers and streams may symbolize vast inland prosperity, and yet are essential means in effecting it and may be taken in a literal as well as a figurative sense. No galleys, with oars, indicates the independence of all the people, as no galley slaves. No gallant ships pass thereby, indicates that the new Jerusalem of the United States will never be vassal of any foreign power.

Isaiah, Chap. 49-23: "And Kings shall be thy nursing fathers, and their queens thy nursing mothers."

Nursing applies to our colonial infancy, that yet have the names of their nursing kings and queens, and the memorial of them will remain on our rivers and waters, our cities and towns, our counties and States, while time shall last. Louisiana, Georgia, Carolina, Virginia, Maryland, New York, Jameston and Charleston suggest the early interest of royalty in our colonial history.

Isaiah, Chap. 1-26: "I will restore thy judges as at the first, and thy counselors as at the beginning." Judges and counselors were an essential part of the Hebrew democracy, or of the first government, and their restoration applies to our form of government.

Jeremiah, Chap. 30-21: "And their prince shall be of themselves, and their ruler shall proceed from the midst of them." The selection of rulers from the masses is incidental to democracy only.

Isaiah, Chap. 33-20: "Look upon Zion the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation, a tent that shall not be removed, the stakes whereof shall not be plucked up; neither shall any of the cords thereof be broken." Now this utterly refuses to conform in any way to little Palestine, as its stakes and cords have been taken up and broken many times, and the indications are at the present time that no part of the ancient Palestine will ever be governed by the Jews. (And it is uncertain whether or not they would be found capable of self-government if they should take advantage of an opportunity presented to them.) Our stakes and cords have never been taken away or broken by any nation other than ourselves. Our late civil war was entirely internal and was solely for the purpose of purifying the nation. "A tent that shall not be removed." This will not apply to Palestine, nor the Jerusalem there, as that has fallen many times. A place of broad rivers and streams will apply to the United States exactly, but will not to the Jerusalem nor Palestine of old. The new Jerusalem and a new name signify the prior existence of an old one that was succeeded by the new.

Isaiah, Chap. 60-11: "Thy gates also shall be open continually; thy shall not be shut day nor night; that men

may bring unto thee the wealth of the nations, and their kings led with them." What is meant by this is not servility or tribute in any way, but that other nations must acknowledge and adopt our free and righteous institutions, and that our gates or ports will be open continually to emigration from all parts of the globe, and shall not be shut day nor night; that is, through prosperity or adversity. And after this evil time, which will last about seven years, from the year 1893 to the year 1900, which is the climax of the ages, the end of the 6,000 symbolic years, then there will be no more night (adversity).

Revelation, Chap. 22-5: "And there shall be night no more; and they need no light of lamp, neither light of the sun; for the Lord God shall give them light; and they shall reign forever and ever." There will be no night there after this last evil time. They need no light of the sun. Our President is our chief luminary, yet he will be dispensed with.

Isaiah, Chap. 33-19: "Thou shalt not see the fierce people, a people of a deep speech that thou canst not perceive; of a strange tongue that thou canst not understand." The universality of our language is legitimately inferred from this passage and the unity of the language of the American people is one of the most extraordinary occurrences in the history of great empires.

Isaiah, Chap. 54-13: "And all thy children shall be taught of the Lord." Our educational system is unparalleled in the history of the world. The abundance of the sea shall be converted unto thee—that is, the commerce of the world. The forces of the Gentiles shall come unto thee—that is, vast multitudes of emigrants will pour into this country.

Isaiah, Chap. 58-12: "And they that shall be of thee shall build the old waste places; and thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of the paths to dwell in." This points directly to the United States without any interpretation.

Isaiah, Chap. 62-8: "The Lord has sworn by his

right hand, and by the arm of his strength; surely I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast labored; but they that have garnered it shall eat it, and praise the Lord; and they that have gathered it shall drink it in the courts of my sanctuary." This signifies our independence of other nations. Eating and drinking in the courts of his sanctuary signifies that he considers his whole people, and his entire country, his sanctuary.

Isaiah, Chap. 60-8: "Who are these that fly as a cloud, and as the doves to their windows?" To fly as clouds indicate multitudes, and doves returning show that wanderers are flying hither for rest from the flood of sorrow upon the earth.

Isaiah, Chap. 60-10: "And strangers shall build up thy walls." Our great systems of internal improvements are our walls of strength, and all our drudgery is performed by strangers to our democratic liberty.

Ezekiel, Chap. 47-13: "This shall be the borders, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel; Joseph shall have portions." In the foregoing it is plainly stated that it shall be inherited according to the twelve tribes. Joseph shall have portions, not portions of tribes, but portions of territory; and there were just thirteen portions of territory, or thirteen States of ancient Israel, thus making it a perfect type of the thirteen Colonial Territories, or States, that the "ancient of days" organized in the year 1776. The revolutionary war was the anti-typical Jordan that Moses was not allowed to cross over, in the year 1776. And Joshua ruled the people for twenty-five years, or until the year 1801, when the judiciary of the United States was reorganized and the Supreme Court was made to consist of five judges. In that year Joshua died, being 110 years old, as he was born in the year 1691 A. D.

Jeremiah, Chap. 7-12: "But go ye now unto my place, which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people in Israel."

Zephaniah, Chap. 2-5: "O Canaan, the land of the

Philistines, I will destroy thee that there shall be no inhabitant." Now here are two emphatic declarations that Canaan, the land of the Philistines, where Shiloh was at first, and where Jerusalem was at the first, and where he set his name at the first, will be destroyed, that it will not even be inhabited. By this is meant, not a total destruction, but that it is not governed by the democratic constitution that Israel had of old, and the latter Israel (the United States) has now. Now when were Philistia, Canaan, Palestine, land of Israel, land of Judah—for they are all the same place—destroyed that it is not inhabited? Then where will be his people, the children of Israel, that he has said will remain in their own place forever, and on account of their multitude will dwell in unwalled cities and villages?

Apocrypha, book II., Esdras, Chap. 10-54: "For in the place wherein the highest beginneth to show his city, there can no man's building be able to stand." This shows the protection and security given by the Almighty to the United States.

Last Record of the Jews.

The last record of the Jews while there yet remained a vestige of their nationality was made by the sacred historian, Flavius Josephus. Sometime in the seventies A. D., when the fanatical factions of the Jews were murdering, plundering and even snatching food from the mouths of their own women and children, they had no regard for the infirm; neither the aged was exempt from the robbery of their own countryman. They plundered their own fathers and the fathers robbed their own children. All these things, and many more, much more selfish and brutal, at a time when their powerful enemy, the Romans, were surrounding the city of Jerusalem. It was a time when their charity, self-sacrifice, patriotism, and bravery ought to have shown forth with all the heroic splendor that any nation or people upon the globe ever was called upon to display; but instead of being brave and heroic, when the awful famine set in the Jews began to murder and steal from all of their own people, whom they could overcome. As soon as one would become weak from the want of food they would murder him and take the little food he might have left. The young and the old were not respected, but were all murdered and robbed when found with food or valuables in their possession. Many more of the Jews were slain by their own countrymen than were slain by the Romans. Instead of heroism they displayed a selfishness more brutal than caged swine. Horrid stench filled their houses where the murdered lay in heaps, and amidst those awful scenes of plunder, famine and murder fell the literal temple and nation of the Jews, never to rise again. Of the great stones of which their temple was built there were not one left remaining upon another.

We would be loath to mention the horrors of the

siege of Jerusalem, if they were not written on the sacred pages of the histories of Josephus, who uses the siege and destruction of Jerusalem, and the temple, to symbolize the siege and destruction of our present monetary system and also that of the earth (Europe). Our monetary system will be destroyed at the end of the exact number of years after A. D. 1826 that the ancient Jewish temple was destroyed after the birth of Jesus Christ.

Josephus was an American historian, and in that part of his sacred works, where he gives the history of his own family and the actions of his own life, he proves himself to be a symbol of our United States Treasury Department. From 1840 A. D. to 1899 A. D., as his antitypical birth was in the year 1840 A. D., which was the independent treasury bill passed by Congress at that time, and the actions of his own life coincides with the phases of our Treasury Department from 1840 until the year 1899 A. D. He that hath understanding can find these things in the life of Josephus. From the year 1896 to the year 1900, while the United States is being resurrected and hastening to be transfigured, there will be a time of about seven days when the powers that be in the United States will be silent or become confused, which was symbolized by the one-half hour silence in heaven. It is that time when the powers of heaven will be shaken, and immediately after that time the earth (Europe) will politically reel to and fro like a drunkard, and then the political combination of monarchy in Europe will be removed like a cottage and will be no more.

It is possible that the savage brutality practiced by the Jews upon each other in the siege of Jerusalem was not literal, but only put upon the prophetic pages of Josephus as a prototype to symbolize the literal destruction of their antitype, the monetary system of civilization, that of heaven and earth (United States and Europe). The great numbers that perished in the siege typified the same number that will financially perish during the years from 1895 to 1900 A. D., which, according to Josephus, is about 1,500,000. As miracles were put on the pages of prophecy as hieroglyphs to interpret literal events in the future, so it is possible that the story of the Jewish brutality was

to symbolize the literal brutality of our present monetary system, and that of Europe, both of which is soon to pass away.

The European monarchy will disappear amidst the greatest of political and financial upheavals that the earth (Europe) has ever known. (See Revelation 16-18—"And there was a great earthquake, such as was not since there were men upon the earth.") This means the greatest that has been since there were nations in Europe as men in prophecy always symbolize nations or societies.

The Creation Mentioned in the First of Genesis Was Not a Literal Creation, as It Has Universally Been Preached and Taught by All Theology, but It Was Only a Symbolic Creation, and the Six Days, Six Ages, and Six Thousand Years Mentioned in the Scriptures Are Symbolic, and Symbolize Periods of Time in the Literal Creation Which Began at the Birth of Jesus Christ.

In the beginning God created heaven and earth. This creation was a symbolized constitution to govern them for six thousand years, as that creation has been a constitution governing the world for 6,000 years. The term, world here means the old Roman world (not the globe), and is the same mentioned in Luke, Chap. 2-1, as follows: "Now it came to pass in those days there went out a decree from Caesar Augustus that all the world should be enrolled." Now Caesar Augustus never had the power to tax the people in all parts of the globe, but only in the Roman world; and it is in this sense that the word is used all through the scriptures. The term earth, or world, does not mean the globe, as is generally supposed, but only the old Roman earth, or world; as all these things created in the beginning are used by the prophets as symbols to interpret that constitution, which did not create a globe any more than our constitution created North America, or the territory that it was to govern. Both are in process of creation now, and will be until the end of the 6,000 years (that symbolize our era).

Genesis, Chap. 1-14: "And God said, Let there be

lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and years." The Bible has been the center of the constitutional government of the world, or earth. That constitution has increased in power and influence more and more from its creation, and will to the end of the 6,000 years, and then it will be changed by a revolutionary resurrection, when all the nations will be divorced from the church. For Christ said that in that world there would neither be marrying nor giving in marriage; and further, that they will be modeled after the ancient Mosaic democracy, like the United States. They have been subject to amendments and revolutions, and at the end of the 6,000 symbolic years they will be amended by a revolutionary resurrection. Our resurrection will be rapid, as the ancient of days was symbolized by a throne of fiery flame, with wheels of burning fire, which are symbols of rapidity. There is a veil over that creation, and there is a veil over the numerals of that creation, which we believe will be removed between the years 1897 and 1901. If we add the ages of the seven antediluvian patriarchs we have within 121 of 6,000; and in the beginning of this 121 years God took Enoch, which symbolizes the beginning of the United States. The ages of the seven antediluvian patriarchs are periods of time symbolizing periods of time since Christ, the second Adam. As all things mentioned by the prophets, beginning with Genesis, the creation of all things, even the first man, Adam, were only symbols to symbolize the second man, which was Christ, and the real creation. In proof that the creation and the ages of the patriarchs were only symbols and not literal, Josephus says concerning them in Book 1, Chap. 3-4: "But let no one inquire into the deaths of these men; for they extended their lives all along, together with their children and grandchildren; but let him have regard to their births only." The dates of their births make the sum of 1,056, while their whole lives make the sum of 5,897.

Noah was born in the 1,056th year of our era, as the flood happened in the 600th year of Noah's life. Add the 600 to 1,056, and we have the year 1656, which is the year of the antitypical flood, and the year 5879, which is the

sum of the combined ages of the seven antediluvian patriarchs, up to the time the Lord took Enoch in his 365th year; which taking typified the birth of the United States in the year of the world, or creation, 5879; the astronomical year corresponding to the year of the Christian era—1776.

Adam lived	930 years
Seth lived	912 years
Enos lived.....	905 years
Cainan lived	910 years
Mahalaleel lived	895 years
Jared lived	962 years
Enoch lived	365 years

Total	5,879
Age of man	120

The six ages5,999

Enoch walked with God and he was not, for God took him.

The earth is Europe, and heaven is the United States, which is called the man, or man-child, by the prophets, as man was made on the sixth day of the creation, after God had created the earth and the beasts and all the living creatures. Genesis, Chap. 1-14: * * * "And let them be for signs, and for seasons, and for days and years."

The number of years from the creation of the world (Europe) to the seventh generation after Seth, is 1,056, when the people showed by their actions a greater degree of wickedness, and relied on their own strength.

Adam lived	130 years and begat Seth.
Seth lived	105 years and begat Enos.
Enos lived	90 years and begat Cainan.
Cainan lived	70 years and begat Mahalaleel.
Mahalaleel lived	65 years and begat Jared.
Jared lived	162 years and begat Enoch.
Enoch lived	65 years and begat Methuselah.
Methuselah lived	187 years and begat Lamech.
Lamech lived	182 years and begat Noah.

Josephus, Book I., Chap. 3-4: * * * "But let him have regard to their births only." Here is proof that the seven antediluvian patriarchs were symbolic, and were to symbolize periods of time after the creation of the second Adam, which was Christ, sometimes called by some of the prophets the creation of God. The combined ages of these seven patriarchs at the time each of them begat his first born amounted to 1,056, the year of the birth of the antitypical Noah of the Christian era; and Noah was 600 years old at the time of the antitypical flood. Add the 600 to 1,056, and we have 1,656, the time when the antitypical flood of the Christian era began on the earth (Europe).

Genesis, Chap. 1, 24-25-26: "And God said let the earth bring forth the living creature after its kind, and creeping thing and beast of the earth after its kind; and it was so." All of that vast creation, beast, man, woman, all are symbols, as the human family had existed long before that, but God kept the symbolized creation hidden for a long time.

25. "And God made the beast of the earth after its kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind; and God saw that it was good." After his kind, means after the kind of the earth (Europe).

26. "And God said let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This shows that man was made after the earth, the beast and all created things. Man was created from the dust of the earth. That means something that will rise from the dust of the earth (Europe).

Genesis, Chap. 6, 2-4-3: "And sons of God saw the daughters of men, that they were fair; and they took them wives of all that they chose." Man symbolizes a nation and woman a church, and this symbolizes the marriage of the nations with the churches.

4. "The Nephilim were in the earth in those days." These giants were strong national governments in Europe.

Men of renown; after the marriage of the nations to the churches they became mighty men of old. Nations of renown, as England, Russia, France and the Mohammedan empire, became mighty and renowned.

3. "And the Lord said, My spirit shall not strive with man forever, for that he also is flesh; yet shall his days be a hundred and twenty years."

The age of man to be 120 years means the age of a nation, and consequently it must be inferred here as meaning the United States, as that republic will be 120 years of age at the beginning of the resurrection or transfiguration in 1896. And it is the first nation after the death of antitypical Moses in 1776, as Josephus says that man would attain to the age of the number of years that Moses happened to live, which was 120; and the United States is the first man (nation) after Moses. Now the antitypical Moses was born in 1656 (the Cromwellian Parliaments). He was 80 years of age at the time of the exodus in 1736; after which date he wandered in the American wilderness for forty years, when he came to the antitypical Jordan in 1776, which he was not allowed to cross, when he died; his death symbolizing the death of the colonial government. Then the colonial government (Moses) was succeeded by that of Joshua's, that marched around the walls of Jericho seven days (years) before the walls fell, symbolizing the seven years of war before independence came in 1783. When the children of Israel, under Joshua, went over Jordan in 1776, the waters stood up in a heap, symbolizing the political aid that the colonists received from the European nations by their assistance during the struggle with England, which was symbolized by Jericho. The waters (politics) standing up in a heap, symbolized the nations that stood in unison in favor of the colonists.

The same constitution of the man (the United States) will at the resurrection of the dead, be adopted by the earth (Europe).

Genesis, Chap. 1-2: "And the earth was waste and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters." This is the face of God that mankind has not yet discerned. That was the face that the veil on Moses' face and on the

temple was a symbol of hiding. His face in his works; and waters mean politics.

Male and female created he them; as woman was created after a deep sleep fell upon Adam. Adam symbolizes the first period of Europe; for when the churches were created the earth began to wake up from its deep sleep. As Christ brought a sword, that sword was used with great effect for near nineteen hundred years.

Genesis Chap. 2-2: * * * "God rested the seventh day from all his work." By numerical calculation we find that the seventh period will begin some time between the years 1896 and 1901; and that there will be during that time great constitutional revolutions that the resurrections mentioned by the prophets symbolized. That creation was nothing but a written constitution for the human family and the six ages, or the 6,000 years, are symbols.

Apocryphal New Testament, Barnabas, Chap. 13, 3 to 7: "And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it."

4. "Consider, my children, what that signifies; he finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end."

5. "For with him one day is a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished."

6. "And what is that he saith, and he rested the seventh day; he meaneth this: that when his son shall come and abolish the season of the wicked one, and judge the ungodly; and shall change the sun and the moon and the stars; then he shall gloriously rest in that seventh day."

The constitution of heaven (the United States) was symbolized by that creation which was mentioned in the first chapter of Genesis, as that mentioned in the beginning of Genesis was merely a declaration of what was to come after it. "And the spirit of God moved upon the

face of the waters." Waters, as we have said before, symbolize all kinds of politics—as politics of the world. Our constitution (that of the United States) was brought over in the Ark when the political flood was upon the earth in the year 1736. And from that our democratic constitution, which symbolized the ancient of days, was derived. The very name of ancient of days implies a prior existence, as it had ceased to exist at the dispersal of the ten tribes. The history of the world for 6,000 symbolic years can be found symbolized in that creation. This history can be found by numerical calculation, as that creation was a numerical problem; and also a symbolic constitution, as all things created at that creation were symbols and not literal; and those symbols were created to govern the human family that had been in existence for many ages prior to that creation; and that creation began to symbolize the literal creation of God—that of the second Adam, which began at the birth of Jesus Christ.

Genesis, Chap. 3-16: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband." Woman, always symbolizes a church. Consequently, Eve was the first church; and she was also the wife of the first man, which was Adam; and Adam symbolized the first government after the Christian era that was married to the church. Adam was created after all the great beasts. Beasts always typify Pagan, fanatical, and despotic governments.

The woman was made out of man (nation) after a deep sleep fell upon him. The sleep symbolizes the condition of the Roman empire, which Adam symbolized at the beginning of the fifth age; as he was created at the time of the great symbolic creation of six periods that were symbolized by six days. That would be about the time of the great marriage of the state to the church—symbolized by the marriage of Adam and Eve. Unto the woman (church) he said (after the transgression of Eve, meaning the church, as there was only one then—the great mother church), "I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children." Now the great mother church had many sor-

rows, and they increased greatly at the time of the reformation, when she began to bring forth her daughters (other churches).

"And thy desire shall be to thy husband, and he shall rule over thee." Now the desire of the great church has, according to all modern history, been for marriage with the state wherever possible; and it has sometimes swayed the major part of European politics, but of late the state dominates over the church. And he (the state and husband) shall rule over thee. The great church is married to the several European nations, but the national sovereigns are at the head of the church and have the power to direct its affairs.

Genesis, Chap. 3-17: "And unto Adam he said, Because thou hast hearkened to the voice of thy wife and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake. In toil shalt thou eat of it all the days of thy life." Because Adam (state) hearkened to his wife (the church) and ate of the tree that was forbidden (the state complied with the desire of the church), "In sorrow shalt thou eat of it all the days of thy life." Now this assertion means the forbidden fruit of the tree, which could signify nothing but the fruits of the marriage of the state and church.

Genesis, Chap. 3-18: "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." These thorns and thistles are typical of the very many contentions between church and state, and they are to be seen throughout all modern history.

Genesis, Chap. 3-20: "And the man called his wife's name Eve; because she was the mother of all living." The great Roman Catholic Church gave birth to all that is good; that signifies all the living, as anything righteous is called by the prophets the living; as a just national constitution is symbolized by the living, and as the living are to be resurrected before the dead. This signifies that the resurrection of the righteous will come before that of the dead (the dead in this connection symbolize the wicked nations of the earth, Europe), and the dead are said to sleep in the dust of the earth.

The prophets speak of the great harlot and the mother of harlots; now the harlot signifies a church that is a mother of churches (harlots). Some may interpret the harlots to be national, but in prophecy the nations are alluded to in the masculine gender and the churches in the feminine; consequently the harlot symbolizes the great church that is the mother of all the churches.

Genesis, Chap. 1-27: "And God created man in his own image, in the image of God created he him; male and female created he them." This creation of man was male (nation) and female (church). They were both created, but not yet married. The tree of life that God planted in the garden was Christianity, the constitution of the churches.

Genesis, Chap. 2, 22-25: "And the rib which the Lord God had taken from the man made he a woman and brought her unto the man." Bones are the constitutions of nations or governments. Jacob commanded his bones to be brought out of Egypt; signifying that the Mosaic democracy was brought out of Egypt. Afterwards it was brought out of antitypical Egypt (Europe).

25. "And they were both naked, the man and his wife, and were not ashamed." It seems that after the marriage of Adam and Eve, and Eve had presented Adam with the forbidden fruit, which was the union of church and state, that the consequences of that union were such that they were ashamed of it; hence the continual thorns and thistles. After the marriage of Adam and Eve they both became aware that their marriage certificate was not as it should have been; hence their shame. That certificate was symbolized by their aprons of fig leaves; a flimsy texture. Then God seemed to recognize their marriage by giving them a better certificate; symbolized by the clothing which he made for them out of the skins of beasts, which were superior to those made of fig leaves. The skins of beasts symbolize the despotic and fanatical nations which the churches would be united with.

The harlot and the mother of harlots are the great Roman Catholic Church, the mother of all churches. She is called the harlot because of her fornication with the kings of the earth (Europe) by the union of church and

state, and the mother of harlots, because her daughters (the various churches) have followed her example and united themselves with the governments of Europe, as the Greek church with the Russian government, the Episcopal with the English, the Mohammedan with the Turkish. In short, as the mother (the Roman Catholic Church) has dealt with the countries of Southern Europe, so has her daughters with the nations of the North. The appellation of harlot will only apply to the great church in her fornication with the kings of the earth in the union of church and State.

The Abomination of Desolation, Which Was the Colonial Stamp Act of the Year Seventeen Hundred and Sixty-five.

Palestine, as a Roman Graeko-Syrian province, symbolized the eastern part of the American Israel from the landing of the pilgrims at Plymouth Rock in 1620 until the year 1801, an interval of 181 years.

Maccabees, Book I., Chap. 1, 1 to 8: "And it happened that after that Alexander, the son of Philip the Macedonian, who came out of the land of Chittim, had smitten Darius, King of the Persians and Medes, that he reigned in his stead, the first over Greece."

2. "And made many wars and won many strongholds, and slew the kings of the earth."

3. "And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him, whereupon he was exalted and his heart lifted up."

4. "And he gathered a mighty strong host, and ruled over countries and nations and kings, who became tributaries unto him."

5. "And after these things he fell sick, and perceived that he should die."

6. "Wherefore he called his servants, such as were honorable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive."

7. "So Alexander reigned twelve years, and then died."

Alexander the Great, the son of Philip of Macedon, came to the throne on the assassination of his father and ruled twelve years, conquering and subduing the greater part of the earth. He died in the thirty-third year of his age, and having no heir of suitable age, was succeeded by his generals, who, with their sons and successors, reigned many years over the divided empire of Alexander the Great.

The empire of Alexander the Great symbolized the British empire in the 143d year—1763. The treaty of Paris, 1763, was typified by the success of Alexander the Great. The British had just previously made many wars and won many strongholds, and slew some of the kings of the earth (Europe).

And went through to the ends of the earth. India is the ends of the earth, as the prophetic earth goes no further east than the conquests of Alexander the Great.

The British had just previous to 1763 made the same conquests in India that Alexander the Great had made in about 333 B. C. Yet the name of Alexander is used in the Book of Maccabees, but it is a typical description of the British rather than that of the Macedonians, because the 143d year after the year 1620 and many other circumstances dating from the landing of the pilgrims in the years 1620.

Maccabees, Book I., Chap. I, 11-13: "In those days went there out of Israel wicked men who persuaded many, saying, Let us go and make a covenant with the heathen."

13. "Then certain of the people were so forward herein that they went to the king, who gave them license to do after the ordinances of the heathen."

This means that certain persons asked and received from the King of England grants of land in America and charters for the government of the people who settled there. These people who obtained authority from the king were afterwards Tories in the revolutionary war and used their power to oppress the people and injure colonial institutions.

Maccabees, Book I., Chap. I-14: "Whereupon they

built a place of exercise at Jerusalem according to the customs of the heathen."

The antitypical Jerusalem, as we have endeavored to show all through this work, is America; and the building of a place of exercise was the authority from the King of England, which the Tories and English officers used for the oppression of the patriots.

Maccabees, Book I., Chap. 1-20: "And after Antiochus had smitten Egypt he returned again in the hundred and forty and third year, and went up against Israel and Jerusalem with a great multitude." The year 1620, the date of the landing of the Pilgrims, is the year from which we now reckon.

One hundred and forty-three years after 1620, or in 1763, Antiochus went up against Israel and Jerusalem (the colonial states) with a great multitude. This points to the act quartering British soldiers on the colonists after the close of the war between England and France, after Antiochus (England) had smitten Egypt (France) in 1763.

Maccabees, Book I., Chap. 1-29: "And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude." Two years after 1763, in 1765, the English Parliament passed the stamp act, and the chief collector and a multitude of officials came to this country to enforce payment of the tax.

Macabees, Book I., Chap. 1, 30-44: * * * "And spake peaceable words unto them, but all was deceit."

Those who came to enforce the provisions of the stamp act talked peaceably to the people, but intended their subjugation all the time.

33. "Then builded they the city of David, with a great and strong wall, and with mighty towers, and made it a stronghold for them."

This is the meeting of the first Continental Congress, which met in New York, October 7th, 1765, and passed a declaration of rights and grievances, which included the right to be taxed only with their own consent. This document they laid before the King and Parliament. A great and strong wall and mighty towers indicates the strength

and endurance of the principles laid down by the Continental Congress. That declaration of rights has stood ever since it was signed and grows even stronger with the passing of time.

Maccabees, Book I., Chap. 1-54: "Now the fifteenth day of the month Caslue, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side."

One hundred and forty-five years after 1620, the stamp act went into effect in America, by which it was proposed to raise a revenue by requiring stamps to be placed upon all papers and parchments, deeds, wills and other documents. This became a law in November, 1765 (the month Caslue corresponds to the month of November).

At length the momentous day (the first of November) arrived. It was observed as a day of fasting and mourning. Funeral processions paraded the streets of cities, and bells tolled funeral knells; the colors of sailing vessels were placed at half-mast, and newspapers exhibited the black-line tokens of public grief. The courts were now closed, legal marriages ceased, ships remained in port, and for some time all business was suspended. But the lull in the storm was of brief duration. The people only gathered strength for more vigorous achievements in defense of their rights. The sons of liberty put forth new efforts; mobs began to assail the residences of officials, and burn distinguished royalists in effigy. Merchants entered into agreements not to import goods from Great Britain while the obnoxious act remained a law; and domestic manufactures were commenced in almost every family. The wealthiest vied with the middle classes in economy, and wore clothing of their own manufacture. That wool might not become scarce, the use of sheep flesh for food was discouraged. Soon from all classes in America there went to the ears of the British ministry a respectful but firm protest. It was seconded by the merchants and manufacturers of London, whose American trade was prostrated, and the voice thus made potential was heard and heeded in high places.

Matthew, Chap. 24-15: "When therefore ye see the

abomination of desolation, which was spoken of by Daniel, the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains."

Let him that reads understand. That means that this is difficult and requires much study. Flee unto the mountains. That is, to the strong civil governments which they were building up.

Matthew, Chap. 24-17: "Let him that is on the housetop not go down to take out the things that are in the house."

They were not to preserve and carry with them the old English institutions which they had at that time.

Matthew, Chap. 24-18: "And let him that is in the field not turn back to take his cloak."

This refers to the constitutional laws they were under then—1776; the old English laws of that time they were to abandon them. Cloak is to hide or conceal, and is, according to the latest version of the new testament, while the older versions have it clothes. Now garments in the prophecies always symbolize constitutions or governing laws of some kind.

Maccabees, Book I., Chap. 6-16: "So Antiochus died there in the hundred and forty and ninth year."

The one hundred and forty-ninth year from 1620 is 1769. In that year the Virginia Assembly passed resolutions maintaining the right of self-taxation, petition, remonstrance and to the local trial of offenders, which resolutions are also passed by the Assemblies of South Carolina, North Carolina, Delaware and Maryland. This is a loss of power by England, and is what is meant by the death of Antiochus, who symbolized the ruling power of monarchy.

Maccabees, Book I., Chap. 10, 15 to 33: "Now when King Alexander had heard what promises Demetrius had sent unto Jonathan; when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains they had endured."

16. "He said, shall we find such another man? Now, therefore, we will make him our friend and confederate."

17. "Upon this he wrote a letter and sent it unto him, according to these words, saying:"

18. "King Alexander to his brother Jonathan sendeth greeting."

19. "We have heard of thee, that thou art a man of great power, and meet to be our friend."

20. "Wherefore, now, this day we ordain thee to be the high priest of thy nation, and to be called the King's friend (and therewithal he sent him a purple robe and a crown of gold), and require thee to take our part and keep friendship with us."

21. "So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe and gathered together forces and provided much armour."

22. "Whereof when Demetrius heard, he was very sorry and said:"

23. "What have we done that Alexander hath prevented us in making amity with the Jews to strengthen himself?"

24. "I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid."

25. "He sent unto them, therefore, to this effect: King Demetrius unto the people of the Jews sendeth greeting."

26. "Whereas, ye have kept covenants with us, and continued in our friendship, not joining yourself with our enemies, we have heard hereof, and are glad."

27. "Whereof now continue ye still to be faithful unto us, and we will recompense you for the things ye do in our behalf."

28. "And we will grant you many immunities and give you rewards."

29. "And now do I free you, and for your sake I release all the Jews from tributes and from the customs of salt and from crown taxes."

30. "And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the

three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore."

31. "Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes."

32. "And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it."

When King Alexander was told of the battles and noble acts which Jonathan had done and of the pains that they had endured.

This was in the 159th year, which, if added to 1620, the year the pilgrims landed at Plymouth Rock, it brings us to the year 1779.

Shortly after the battle of Saratoga and capture of Burgoyne's army by the Americans, Bryant has this to say: "The surrender of Burgoyne's army on the 17th of October was, up to this time, the most important event of the war; and the battles of September 19th and October 7th are counted among the decisive battles of the world." Then the King of France (Alexander) made a treaty with the United States (Jonathan). This was the first treaty that the United States, as a nation, made with any foreign power, and this, more than any other one thing, contributed to the success of the Americans.

Wherefore, when Demetrius (Holland) heard, he was very sorry and said, What have we done that Alexander hath prevented us in making amity with the Jews to strengthen himself? I also will write unto them words of encouragement.

Holland, soon after the treaty between America and France, began to negotiate a treaty with the United States. Henry Laurens, when on his way to Holland with a draft of this treaty, was captured by the British and imprisoned in the tower for two years, when he was exchanged for Cornwallis. This treaty caused England to declare war against Holland.

On February 17th, 1778, Lord North, the British Prime Minister, introduced two bills into Parliament, by

which Great Britain virtually conceded all that had been the cause of controversy with the Americans, and offered more than they had asked previous to their Declaration of Independence.

The bills passed and a commission was appointed to proceed to America and negotiate a peace with Congress. Congress promptly rejected the offer and refused any negotiations until Great Britain withdrew her fleet and army and in clear terms acknowledged the independence of the United States.

Maccabees, Book I., 10, 46-47: "Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47. "But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

The forty-sixth verse above quoted foretells exactly the rejection of the British offers of peace to the Americans in the year 1778; and the following verse tells of the friendship that existed between Jonathan (United States) and Alexander (France) and of their treaty, the first made by the United States with any foreign power.

Maccabees, Book I., Chap. 12-21: "It is found in writing that the Lacedemonians and Jews are brethren and that they are of the stock of Abraham." This is proof that there were other Jews as well as other Israelites than those who came out of Egypt with Moses.

Maccabees, Book I., Chap. 14, 16-17-18: "Now when it was hard at Rome, as far as Sparta, that Jonathan was dead, they were very sorry.

17. "But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country and the cities therein,"

18. "They wrote unto him in tables of brass to renew the friendship and league which they had made with Judas and Jonathan, his brethren."

What is meant by the death of Jonathan and by his being superseded by his brother Simon is the event of the new

Federal Constitution superseding that of the continental confederacy, which was on Wednesday, the 4th day of March, 1789, when the old Continental Congress expired, and the national constitution became the organic law of the Republic.

When Rome (Europe), and even as far as Sparta, heard of our new constitution, its adoption and the new order of things, those nations of Europe which had treaties with us already manifested a desire for a continuation of the same, which were Spain, Holland and France; besides other countries (Sparta), which had not yet had treaties with our country, opened negotiations for the same.

Maccabees, Book I., Chap. 16, 1-2-3: "Then came up John from Gazara, and told Simon, his father, what Cendebus had done."

2. "Wherefore Simon called his two eldest son, Judas and John, and said unto them, I and my brethren and my father's house have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands that we have delivered Israel oftentimes."

3. "But now I am old, and ye, by God's mercy, are of a sufficient age; be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you."

Wherefore Simon (voice of the people, headed by that of Washington's) called his two eldest sons (two political parties), Judas (Thomas Jefferson) and John (John Adams), and said unto them, I and my brethren (Washington and his followers) and my father's house have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands that we have delivered Israel oftentimes.

The two sons of Simon were created, of course, during the time of Washington's two administrations, which at his death (meaning the time he went out of office at the end of his second term) he handed down to his two eldest sons.

These two sons symbolized the two political parties

of that day, viz.: the Federal party, under the leadership of John Adams, and the Republican party, under that of Thomas Jefferson. John symbolizes the Federalist party and Judas the Republican; the latter later on assuming the title of Democratic party.

The manner by which Simon turned the government over to his two sons, Judas and John, March 4th, 1797, was brought about through the medium of the election for President and Vice President, held the preceding fall, and was as follows:

The result was that while Adams had seventy-two votes, just the number necessary for a choice, Mr. Pinckney had but fifty-nine. Jefferson, whose votes were all given by persons in opposition to Adams, had sixty-eight votes—not a majority. The Senate had to choose him or Pinckney Vice President, and chose Jefferson. Thus the head of one party was chosen President and the head of the other Vice President of the republic.

Maccabees, Book I., Chap. 16, 14-15-16: "Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat."

15. "Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet; howbeit he had hid men there."

16. "So when Simon and his sons had drunk largely, Ptolemee and his men rose up and took their weapons, and came upon Simon into the banqueting place and slew him and his two sons and certain of his servants."

This tells of the death or downfall of the Federalist party; the party to which Washington (Simon) belonged. Its defeat was caused by the passing of the alien and sedition laws.

These two unpopular measures provided for the expulsion from the country of any alien who should be suspected of conspiring against the republic, and the sup-

pression of any publication calculated to weaken the authority of the government.

An apology for the alien law was, that it was computed that there were more than thirty thousand Frenchmen in the United States, all of whom were devoted to their own country, and were mostly associated in clubs. Besides all these, there were computed to be in the country at least fifty thousand persons who had been subjects of Great Britain, some of whom had found it unsafe to remain at home.

At that period there were two hundred newspapers published in the United States, of which about one hundred and seventy-five were in favor of the national administration, the remainder were chiefly under the control of aliens. These measures were unpopular, because they might lead to great abuses. In Kentucky and Virginia the Legislatures declared them to be decidedly unconstitutional, and they were finally repealed.

Simon coming down to Jericho symbolizes the Federalists, headed by Washington, in their supporting the alien and sedition laws, which in substance approached monarchy, as Jericho symbolizes monarchy. See in another place in this volume how the children of Israel, under Joshua, marched around the walls of Jericho (monarchy) for seven consecutive days (years) before the walls of Jericho (monarchy) fell in 1783 at the end of the seven years of war for independence. Thus Jericho symbolizes the institutions of monarchy from 1776 until 1783. Also, it did the same under the sedition and the alien laws in 1796 and 1797, when the Federalists, or at least the monarchial principles of it, were defeated.

Maccabees, Book I., Chap. 16, 23-24. "As concerning the rest of the acts of John and his wars and worthy deeds which he did and the building of the walls which he made and his doings."

24. "Behold, these are written in the chronicles of his priesthood (the history of his administration at Washington) from the time he was made high priest (time he assumed the office of President) after his father."

The wars, worthy deeds and walls (substantial laws)

which John built can all be found in the chronicles of our Presidents (history) of the United States and of our Presidential administrations.

I. Maccabees, Chap. 10-20: "Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend (and therewithal he sent him a purple robe and a crown of gold), and require thee to take our part and keep friendship with us."

The above is in exact accordance with the treaty between the United States and France, as on the 10th day of the seventh month in the 160th year, which would be 160 years after 1620, in the year 1780, when on the 10th day of August a powerful French fleet, under Admiral Ternay, with 6,000 soldiers, under the Count D'Rochambeau, arrives at Newport, R. I., and to prevent a conflict of authority the King of France, at the personal solicitation of Lafayette, appoints Washington a lieutenant general of France, by which he outranks the Count and becomes commander-in-chief of the united forces.

I. Maccabees, Chap. 10-21: "So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour."

The purple robe and crown of gold symbolized Washington's commission from the King of France. So in the seventh month of the 160th year, at the feast of the tabernacles, Jonathan, who symbolized the Continental Congress under one supreme head, that was declared in convention at Boston in August, 1780, which was symbolized by Jonathan putting on the holy robe at the feast of the tabernacles in the 160th year, as 160 years after 1620, would be in the year 1780.

The old Jewish feast of the tabernacles symbolized our elections or conventions, where new administrations (houses) were created, the same as the convention of the New England States, held in Boston in August, 1780. Then, again, our elections of the present day were symbolized by the feast of tabernacles, when the people built themselves booths in the seventh month, which corresponds to our month of November.

The booths that the people built at those feasts in

Jerusalem, symbolized our balloting booths of the present day. The feasts, when the people built themselves booths, are mentioned by the prophets as a later origin, as the feasts of the tabernacles are mentioned many times by the prophets before there is anything said about the people's booths.

The news of the capture of Burgoyne's army on the 17th of October, 1777, caused a deep sensation in Europe. The English people were astonished and afflicted; and it caused the French to acknowledge the independence of the United States, and a treaty of alliance was made on the 6th of February, 1778, by which it was stipulated that France and the United States should make common cause; and that neither party should make either peace or truce with England without the consent of the other; and neither party lay down their arms till the independence of the United States was secured. The American commissioners, Franklin, Deane, and Lee, were received at the court of France as the representatives of a sister union. M. Gerard was appointed minister to the United States. Dr. Franklin, still in France, was, the following September, made minister plenipotentiary.

Léviticus, Chap. 23, 41-42-43: "And ye shall keep it a feast unto the Lord seven days in the year; it is a statute forever in your generations; ye shall keep it in the seventh month." (Mark the assertion, forever.)

42. "Ye shall dwell in booths seven days; all that are homeborn in Israel shall dwell in booths."

The seven days (years) may symbolize the qualification of voters under our registration laws.

All that are home-born shall dwell in booths. Of course, the voting booths are used in the present day, and the seven days may mean seven years, and may be an ordinance that is yet to be adopted in our naturalization laws.

43. "That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

The words, your generations, implies other generations than came out of Egypt with Moses.

Liberia and the Pyramids.

The Temple-Republic of Liberia Like Unto that in Jerusalem (United States) That Was Built on the West Coast of Africa (Egypt) After the Year 1816, Forty Years After the Year 1776.

The Friendship that Was Between Onias and Ptolemy Philometor; and How Onias Built a Temple in Egypt Like to that at Jerusalem.

Antiquities, Book XIII., Chap. 3-1: "But then the son of Onias, the high priest, who was of the same name with his father, and who fled to King Ptolemy, who was called Philometor, lived now at Alexandria, as we have said already. When this Onias saw that Judea was oppressed by the Macedonians, and their kings, out of a desire to purchase to himself a memorial and eternal fame, he resolved to send to King Ptolemy and Queen Cleopatra to ask leave of them that he might build a temple in Egypt, like to that at Jerusalem, and might ordain Levites and priests out of their own stock. The chief reason why he was desirous so to do was that he relied upon the prophet Isaiah, who lived about six hundred years before, and foretold that there certainly was to be a temple built to Almighty God in Egypt, by a man that was a Jew. Onias was elevated with this prediction; and wrote the following epistle to Ptolemy and Cleopatra: 'Having done many and great things for you in the affairs of war, by the assistance of God, and that in Celesyria and Phenicia, I came at length with the Jews to Leontopolis, and to other places of your nation, where I found that the greatest part of your people had temples in an improper manner, and that on this account they bare ill-will one against another, which happens to the Egyptians by reason of the multitude of their temples, and the difference of opinion about

divine worship. Now I found a very fit place in a castle that hath its name from the country Diana; this place is full of materials of several sorts, and replenished with sacred animals. I desire, therefore, that you will grant me leave to purge this holy place, which belongs to no master, and is fallen down, and to build there a temple to Almighty God, after the pattern of that in Jerusalem, and of the same dimensions, that may be for the benefit of thyself, and thy wife and children, that those Jews which dwell in Egypt may have a place whither they may come and meet together in mutual harmony, one with another, and be subservient to thy advantages; for the prophet Isaiah foretold that there should be an altar in Egypt to the Lord God; and many other such things did he prophecy relating to that place.' ”

2. “And this is what Onias wrote to King Ptolemy. Now, anyone may observe his piety and that of his sister and wife Cleopatra by that epistle which they wrote in answer to it; for they laid the blame and the transgression of the law upon the head of Onias. And this was their reply: ‘King Ptolemy and Queen Cleopatra to Onias send greeting: We have read thy petition, wherein thou desirest leave to be given thee to purge that temple which has fallen down at Leontopolis, in the Nomus of Heliopolis, and which is named from the country Buhastis; on which account we cannot but wonder that it should be pleasing to God to have a temple erected in a place so unclean and so full of sacred animals. But, since thou sayest that Isaiah the prophet foretold this long ago, we give thee leave to do it, if it may be done according to your law, and so that we may not appear to have at all offended God herein.’ ”

3. “So Onias took the place and built a temple and an altar to God, like, indeed, to that in Jerusalem, but smaller and poorer. I do not think it proper for me now to describe its dimensions or its vessels, which have been already described in my seventh book of the wars of the Jews. However, Onias found other Jews like to himself, together with priests and Levites, that there performed divine service. But we have said enough about this temple.”

In the scriptures, Egypt symbolizes all Africa; hence the altar in the land of Egypt to the Lord, and the pillar at the border thereof to the Lord.

Liberia, though one of the most inferior republics, is called a pillar by the prophets. Josephus calls it a temple, like indeed to that in Jerusalem (United States), but smaller and poorer, thus plainly showing the favor of the Almighty toward a government of the people and for the people, the same as his great United States (mountain) that he is building on top of his mountains (States).

Josephus describes the vessels in the temple of Liberia, allegorically, in his seventh book of the wars of the Jews. The temple symbolized the constitution, and the vessels symbolize the constitutional amendments, whether good or bad, and they symbolize all iniquitous bills lobbied through Congress, and it is what Christ meant when he would not suffer that any man should carry a vessel through the temple.

Mark, Chap. 11, 15-16: "And they came to Jerusalem; and he entered the temple and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves."

16. "And he would not suffer that any man should carry a vessel through the temple."

The present state of our famished finances will bring about all of these reforms, and it will be the resurrection, which is the transfiguration, and it will be accomplished in about three and a half years from the 26th of July, 1896, when the fire-brand was hurled through the golden window of the temple by the Populist and Silver parties endorsing the silver wing of Democracy at St. Louis.

Ezekiel, Chap. 29, 6-13-14-16: "And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel."

In prophecy all Africans are termed Egyptians; hence they were a staff or reed to the Israel of America, in their servitude to them in the days of slavery.

13. "For thus saith the Lord God: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered."

14. "And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their birth; and they shall be there a base kingdom."

16. "And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn to look after them; and they shall know that I am the Lord God."

At the end of forty years the Egyptians (Africans) did return to Liberia (Egypt). Liberia is a republic on the west coast of Africa, which owes its origin to the American Colonization Society. This society was formed on the last day of the year 1816, or just forty years after 1776. Mark how precise the prophecy in saying, after forty years, as the Colonization Society was formed on the last day of 1816.

Isaiah, Chap. 19-19: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord."

"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors and he shall send them a Savior and a defender, and he shall deliver them."—Isaiah, Chap. 19-20.

This is their (the African's) savior, the Son of Man (John Brown).

"So Onias took the place and built a temple and altar to God, like indeed to that of Jerusalem, but smaller and poorer." (Liberia was like unto the United States, but smaller and poorer.) "I do not think it proper for me now to describe its dimensions or its vessels" (constitutional laws). "However, Onias found other Jews like to himself, together with priests and Levites, that there performed divine service" (the civil officers of the government). "But we have said enough of this temple."—Antiquities, Book XIII., Chap. 3-3.

Isaiah says: "An altar and a pillar at the border thereof." Liberia answers wonderfully to the border. Further Isaiah says: "It shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt."

The Temple of Dendera in Egypt.

Antiquarians tell us that the construction of this temple was begun by one of the Ptolmies two hundred and fifty years before the Christian era, and was completed under Emperor Tiberius, while our Savior was yet living in Palestine, and that some of its decorations were added in the reign of Nero. The temple seems to combine the history of mythology and the science of ancient Egypt.

It is elaborate, equally in design and execution. Its halls and chambers can hardly be counted. Its walls, ceilings, columns, doors, windows, capitals, surbases, pedestals, and even its staircases, are crowded with texts and bas-reliefs, all of which have such a mutual suggestiveness that we venture to penetrate some of their meaning, and some of the ceremonies of their worship.

The ceremonies consisted in processions, sacrifices, and offerings, which seemingly was offered to one supreme being in three characters, the chief character being Isis.

There is a well-marked division of the chambers of the temple into four groups; the first a vestibule like an open hall, in place of a propylaeum which was customary in ancient Egypt.

There was one group of ten chambers found to be closed and painted black, the walls of one of which were ornamented with four boats, resembling somewhat those now in use on the Nile; the boats being carried in procession. Each of these boats contained a chest or box, covered with a thick white veil, the chests corresponding exactly with the descriptions of the Ark of the Covenant carried by the Israelites through the wilderness on their forty years' journey from Egypt to the land of Canaan.

The offerings to the gods as painted on the walls were of birds, animals, fine clothing, and ornaments of

silver and gold, with two sanctuaries, one dedicated to Osiris, the other to Isis. The former is ornamented with a representation of his death, resurrection and triumph.

There is a small interior structure in a complete form of a temple, in which was celebrated the feasts of the new year, which event took its date from a transit of Sirius. It has twelve columns, which are respectively dedicated to the several months of the year.

Then there are labyrinthian subterranean chambers, called crypts. They are without doors or windows, and yet their walls are covered with inscriptions, and these recite the date of their construction, but not their use. Supposition is that they were built as places of deposit and concealment of the treasures, vestments, and sacred vessels of the temple, in case of some evolution or surprise by an enemy.

Cleopatra caused the ornamentation of the outer wall to be completed with an intaglio of herself, and another of her son, the child of Julius Caesar, the outlines of which agree with that eccentric and fascinating queen. This temple was in process of building, or at least its embellishments were going on, until about the time Christ was born, when it began to decay, and all of its gods, Osiris, Isis, Thot, Horus, Pasht, and others, were from that time reckoned with mythology, and went into the past, that the scriptures might be fulfilled: out of Egypt have I called my son.

Now what can we find in the midst of Egypt to symbolize an altar to the Lord? We must look for something conspicuous and something that is well known to civilization, although it may contain a veiled meaning; as all things used by the prophets as symbols are conspicuous, as all miracles will be literally enacted through ages in the future; as the coming or rebuilding of the United States of Israel is represented by many miracles, all of which were foretold ages past; yet their meaning was veiled.

If the miracles of Scripture were enacted in the sight of men before the Scriptures were written, then the purpose for which they were created would seem to be a failure, as the great majority of men do not believe in

miracles; the theology of to-day does not comprehend the immensity of the miracles. The Scriptures and what they have caused are the only miracles that mankind ever beheld. The creation was a stupendous miracle, as the heaven and the earth and the things that are there and therein were created in six days.

A day with the Lord is as a year or as a thousand years; hence the creation was finished on about July 4th 1896. In the midst of the creation God says, in Genesis 1-14: * * * "And let them be for signs and for seasons and for days and years." And God said plainly and distinctly that what he had created was to be for symbols, meaning that those symbols that he was creating were to symbolize the creation in its advancing course down through the six ages. Thus miracles are hieroglyphs upon the walls of prophecy.

The Great Pyramid.

The most conspicuous features of Egypt are its great buildings, its temples and pyramids, of which the latter is the greatest. The great Cheops, built upon the hill Gizeh, is the mightiest of them all; the cubic volume of this great structure is 91,000,000 cubic feet, and its weight is about 7,000,000 tons. It would impoverish an average nation to construct its equal.

Both Egypt and the greatest of pyramids ante-date history, there being no record of their infancy.

The inquiry has ever been, For what was this great structure created? In the year 825 A. D. Caliph Al-mamoun, the Mohammedan ruler of Cairo, became convinced that vast treasure was stored within the pyramid and employed men to open the mystery. For many months, in a hot and dusty hole, they slowly worked their way into the great pyramid, but no treasury or mystery was unveiled. Discontent among the people warned the Caliph that to go further with such draughts on his treasury would cause revolution. The workmen had thrown down their tools, but there was a destiny; in the midst of the silence a dull, heavy sound of falling masonry was heard near them, but farther in the rock. All sprang to their work again, and in the direction of the sound they soon burst into a passageway of wonderful finish and

polish. They had come near the junction of the ascending passage with the descending one that had been concealed by a massive keystone that had slidden down into the mouth of the ascending shaft when the pyramid was finished, long before history began.

In their work they had loosened the great porticulis stone, and, falling, it defied all their efforts to remove. But the now hopeful Arabs soon dug around the massive block, and found the ascending passage, but it was filled with rubble stone and broken rock, which they slowly removed. Up and up the long ascending floor-lines they pushed their doubtful way, till near the end of the grand gallery; then they had to climb over a three-foot step; then they had to creep beneath a low doorway, bounded on all sides with massive red granite masonry, and then leaped into the grand chamber, the first to enter since the mighty structure was sealed; but they found nothing but an empty stone chest, since named the Coffer, or Sarcophagus.

After this the pyramid had a long rest. The hole that Almamoun and his men had made to connect with the main ascending passage became filled with rubbish, and finally obscured; and, as the regular entrance had not been opened, the nightfall of centuries again passed over its mysteries.

But the Arabs had discovered much, and it was not wholly forgotten. In the seventeenth and eighteenth centuries a new interest again became manifest among European scientists in the great pyramid, and Almamoun's hole was again reopened; passages were cleared and new excavations made, and the antiquarian world began to investigate the monument, whose vastness and hidden purposes are beginning to loom up through the ages and overshadow man and his modern sciences.

But a great mystery remains in the history of the pyramid. Was it built for a tomb? The ancient Egyptians buried their dead in the rock, but for their eminent dead they built temples and tombs.

Thousands of rock tombs surround the greater pyramid, and all the other pyramids were tombs, according to the judgment of Egyptologists; and mummies have

been found in the Sarcophagi within their sepulchral chambers. The pyramids are all differently constructed in their interiors.

The upper and symbolic chambers of the greater pyramid were sealed by a great stone, which never has been removed, but is passed by digging around.

No attempt was made to pattern after the greater pyramid by the builders of the minor ones, by constructing similar upper passages and chambers.

"In English inches, the grand chamber of the greater pyramid is 412.5 long; breadth is 206.2 inches. The silver dollar of our fathers weighs 412.5 grains; the half-dollar 206.5 grains, and the quarter-dollar 103.03 grains, which last is an important pyramid number. The dollar was the weight of an Eastern coin of traditional age, current in Asiatic trade; and ours was made to correspond. The dates of this coin can probably be traced to the trans-Edomitic commerce.

The pyramid height, in sacred cubits, is 232.5. The gold eagle weighs 232.5 grains; half eagle 116 grains.

The diameter of a circle is to the side of a square of equal area as 9 to 8, within an incommensurable fraction; then the proportion $8 : 9 :: 103.132 : 116$ shows not only that the weights of the quarter-dollar and half eagle are proportional, but exhibit a peculiar squaring of the circle proportion. Any circle having 116.26 for a diameter is equal in area to a square having 103.03 on a side. The latter number is accepted by all pyramid students as the measuring rod of the pyramid; being the length of the granite in the ante-chamber. At the same time 116.26 is the entire length of the ante-chamber. Mark this well; if this coin came to us through the changeless numismatics of the East, whose standards are semitic, and the channel of Indian commerce was through Edom (a kingdom of the Esanite Troglodytes, descendants of Israel), and they represent a quadrature proportion, where did they get those coins? But mark further; this proportion is not 8 to 9—nor 16 to 18—nor the thousand other possible proportions. It is the very odd proportion of 116 to 103.03, and in no place on this planet is it symbolized except in the ante-chamber of the great pyramid of Egypt, whose

cubit, arm, amer, coffer, and grand chamber afterward appear in Hebrew mensuration. Again the diameter of a circle (360 degrees) in terms of seconds is 412.5; the weight of the said dollar; therefore its circumference is 1,296,000—which is 1,000 times 1,269—the cubic inches in a yard. Thus we see the most remarkable fact that not only is the dollar decimal, historic, mathematical, etc., but it is decimally connected with the linear system of the ancients and the moderns.

Isaiah, 19-19: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord."

Isaiah, 19-20: "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt, for they shall cry unto the Lord because of the oppressors, and he shall send them a Savior and and a defender, and he shall deliver them."

Pyramid scholars tell us that the coffer in the grand chamber is exactly the same cubical capacity as the Ark of the Covenant of the Hebrews. It is the standard of which the modern English quarter measure is just one-fourth.

Solomon's molten sea was fifty times the size of the Ark; hence it was just the size of the grand chamber, and it is said by good authority that the great pyramid is the only building in Egypt that has been built by the sacred standard. There were just fifty clasps and loops to fasten the curtains upon the tent, or tabernacle, so that it might appear like one tabernacle. Thus they symbolized the fifty States that great Israel of the United States is going to have, that it may appear like one State.

Now the weights and measurements of the coins of our fathers are found to correspond to those of the antechamber leading to the principal chamber of the pyramid, which symbolizes the overthrow of our present monetary system, and that we are entering a new era, one that is as much better than that of the present as the grand chamber outranks its entrance hall. It will be at the time of our transfiguration, which began in 1896, at the end of the symbolic six ages of 6,000 years.

Mr. Casey, a pyramidal student of great applica-

tion, wrote to Prof. Smyth that if these passages in the great pyramid were chronological, they certainly would have some mark to indicate its own erection, and as the date of the erection had been almost positively fixed at the beginning of the precessional cycle in 2170 B. C., Mr. Casey added, according to the inch theory, that date must be three of four hundred inches down inside the top or mouth of the entrance passage. Prof. Smyth hastened to his notes, computed the distance, and there, engraven in the wall on either side was a line perpendicular to the floor of the passage, just 2,170 inches from the grand gallery.

Hence the beginning of the grand gallery marks the birth of Christ, and the next feature after the birth of Christ is the forcible removal of the ramp stone to get to the well, just 33 inches up the grand gallery, where the well descends into the subterranean chamber, or the grave.

The entrance angle of the great pyramid is such that in the year 2170 B. C. the then north star, Dragon, shone directly down its dreary length to the subterranean chamber, and at the same time, 2170 B. C., the axis star of the heavens, Alcyon, shone brightly over the apex. These things occur once in 25,826 years, known in astronomy as the precessional cycle, or the great year of the Pleiades.

Now, who stretched the line upon the great pyramid, indicating by a cycle of 25,826 years, the time of its construction, and then with an immense stone sealed all of its upper passages and chambers, apparently as if those structural mysteries were to remain sealed for all time? He that wrote the scriptures and left them veiled built the great pyramid and left it sealed, but he built one to be unsealed, and wrote the other to be unveiled.

The length of the grand gallery on a graven line is 1,878 inches; then comes the low entrance to the antechamber of the grand chamber, which symbolizes the beginning of tribulation, or the time of the Lord's preparation, spoken of by Nahum, which all nations entered upon about the year 1878, symbolized by the termination of the grand gallery, 1,878 inches (years) from the birth of Christ to the upper end of the grand gallery.

The base measure of the pyramid, 9,131.05 inches, divided by five*, is equal to 1,826.21 inches (years), which would about reach the 36-inch stone step that is set up. So that its front corner is 1,826.21 inches (years) from the beginning of the grand gallery, and from the beginning of the 36-inch step to the upper end of the grand gallery, it would be 34 inches (years) and would reach the year 1878.

The 36-inch step represents the birth of the Son of Man that was born in 1826 (Home Missionary Society), that was formed in that year, which caused John Brown to descend upon Harper's Ferry 33 years after, in 1859. Then his mission ended with the emancipation of slavery three years after (1862-3), making the 36-inch step (years) of its mission.

Now we will add 34 years, the time since the emancipation on the first of 1863, and we have the year 1896, just 70 years from the formation of the Home Missionary Society in 1826.

And the 70 inches (years) from 1826 would reach 18 inches (years) from the end of the grand gallery over into the ante-chamber; also it would reach about the north and south center of the pyramid, which may be another indication of the end of the six ages in 1896. Another indication was when the fusionists threw fire into a golden window of our monetary temple, July 27th, 1896, which was symbolized by the soldier who climbed upon the shoulders of another and hurled fire into a golden window of the old Jewish temple in the year 70, after the birth of Christ. Now our monetary temple was set on fire 70 years after the birth of the Home Missionary Society, in 1826, and 72 or 73 years after 1826, our monetary temple will be destroyed to its foundations, excepting three towers that will be left standing on account of their great strength and beauty.

We are aware that all historians tell us that the old Jewish temple was destroyed 70 years after the birth of Christ, which is in error with symbolic prophecy. Jerusalem was besieged and the temple was set on fire in the year 70, but it did not suffer destruction until later, after

*Five is a pyramid number, as the pyramid has five sides.

Christ, which symbolizes the destruction of our monetary temple in about 73 years after 1826.

The Son of Man was born in the year 1826, and 33 years after he came "like a thief at night" on the war clouds of heaven it was as the lightning cometh from the east and shineth unto the west (telegraphed to the west). Then from 1859 his ministry lasted three years, until the first of 1863, when millions of slaves were set free. Remember that the Home Missionary Society was symbolized by Christ, and he said, "I come not to send peace, but a sword."

The Home Missionary Society and Christ were both revolutionary reformers.

As Christ was resurrected three days after death, a day is a year with the prophets, and it was three years after the death of the son of man (John Brown) until the emancipation of the millions of slaves went into effect, so it may be three years from 1896 before the United States is resurrected. The United States as a just and free republic died in 1896, as man was only to live 120 years.

The grand chamber rests upon the 50th course of masonry, which may point to the birth of the son of man in 1826, 50 years after 1776; also the queen's chamber rests upon the 25th course of masonry, and that may point to the end of Joshua's rule (antitypical rule) 5 years after 1776, in the year 1801, when the judiciary of the United States was reorganized and the judges of the Supreme Court became five in number.

The queen's chamber is inferior in finish; the walls are less perfect than the passages and chambers above; it has somewhat the appearance of a dungeon; its horizontal passage and chamber walls exhibit a saline incrustation, as of nitre or salt. This condition does not pertain to the other passages and chambers of the great pyramid, although it is present in some of the smaller pyramids.

The fact of the incrustations is singular, nor is the wonder less, as there are no incrustations found in the other passages and chambers.

Is it possible that the alkalescency of the queen's chamber symbolizes the character of our Supreme Court.

On the north side of the queen's chamber, above the

entrance, there are five courses of masonry, including the great roof stone, pointing to the five supreme judges of the United States, after the reorganization of Joshua's rule in 1801, as he ruled 25 years from the death of Moses, who was compelled to die in 1776.

Also there is an immense niche in the east wall of the queen's chamber, a correct and workmanlike excavation, which is composed of five sections of different widths, the smallest at the top, which points to the five associate justices, while the walls, including the roof stones, are composed of eight courses of masonry, pointing to our eight associate justices of the Supreme Court that we had at the end of the six ages, in 1896; also the chamber is composed of limestone, pointing to the reorganization or destruction of our Supreme Court soon after the end of the six ages.

The entrance of the ante-chamber of the grand chamber, sometimes called king's chamber, is of limestone, but about thirteen inches (years) after entering the antechamber the floor stones are composed of granite, symbolizing a revolution, or a new order of things, that will begin soon after the end of the 6,000 years of the Old Testament creation in 1896, as by pyramidal measurement of time, we will enter upon that part of granite floor of the antechamber in the 1,897th or 1,898th year of the literal creation, as the creation of the Old Testament (which happened some time before Christ; it is not recorded when, as there is no correct chronology before Christ) was only a constitutional covenant from the Creator, describing by symbols and miracles the literal creation that began with the birth of Christ, in the year of sacred covenant history, 4,105x1,896—6,000.

As the chronology of the Scriptures has ever been veiled, our chronology may vary a few years, as we calculate from an infant source, that has never been used by any chronologer before, as it is founded by contracting and lapping over the allegorical ages before Christ onto the literal ages of the second Adam, which was Christ, and the beginning of the literal creation.

When the chronicles of the kings of the earth (Europe), and the chronicles of the high priests of heaven

(United States) are searched out, then they will be gathered at Armageddon (which means gospel), and all of the signs and seasons and the days and years since Christ was born, which was the beginning of the literal creation, will be searched out and carefully compared with the symbols and miracles of prophecy, all of which will be compiled into a new testament. Then the testimony in heaven (United States), which is the new Jerusalem, will be opened, and the Ark of his Covenant will be seen in his temple, which means, by the history of the United States, the symbols of the Scriptures, which is the Ark of his Covenant, will be revealed and have a different meaning.

The present theology will object to the prediction of things before they transpire, but Isaiah says, Chap. 48-5: "Therefore I have declared it to thee from of old; before it came to pass I shewed it thee, lest thou shouldest say, Mine idol hath done them."

Their idol means their political party and their power of wealth.

The democracy of God will be found cherished as it was of old by the Albigenes, Huguenots, Zolzburgers, Puritans, and as now by many humble organizations of to-day; not the democracy of a political party, but that which God gave to the children of Israel through Moses.

The masses of men are far from being democratic; they are as servile to their political lords of to-day as they were to their feudal lords of the dark ages. The subtlety of wealth controls the majority now as pageantry did then.

Therefore, God gave them the great democratic legislators, Moses, Christ, Cromwell, Luther, Washington, Jefferson, Osawatimie Brown and Lincoln.

What did all these democrats say by word and deed?

Did Moses and Christ say or do better than those great leaders that came after them? They did only in quantity, as Moses and Christ originated the political platform for them who followed.

Brown came on the war clouds of heaven precisely as Christ said he would come. See Brown's authority for attacking Harper's Ferry; hear what Washington says to Congress when he turns all of his power over to them.

Lincoln struck the keynote of the great Galilean on

the battlefield of Gettysburg, when he said: "A government of the people, by the people and for the people."

Lincoln passed away, then the political caldron of heaven was corrupted to such an extent that it began to boil over, and its purification began at the end of the six symbolic ages, beginning in the year 1896x4104—6,000 (Christ was born in the symbolic year of the creation, 4104, which we believe to be astronomically correct, as he was 33 years of age when crucified), and we believe that his antitypical ministry began in about July, 1896, and will continue for three and a half years, with terrible effect, and this United States of Israel, which is the heaven, will be resurrected and transfigured, all of which is promised in the Scriptures. Remember that Christ said he brought a "sword," not "peace," for by revolution he is made prince of peace.

The literal creation is the democracy created by God for man. That democracy began with Abraham, Isaac, Jacob and Joseph, and then Moses and Aaron, all of whom were never subjects of any king, kingdom or prince. Yet they were sometimes captives or servants under them. Josephus calls Moses our great legislator. Moses was never a real subject of a king; he was only their captive or servant.

If God had intended a royal or a kingly government for his people he would have made a king of Abraham while he was in Canaan, before his descendants went into Egypt, as Abraham was powerful enough to subdue several confederate kings with his own forces. They would have made a king of Moses, as the Israelites were all powerful in his time, and he could have been crowned their king at any time; but Moses was a democrat, not a democrat of a political party, but he was one according to the creation of God. Christ was the greatest democrat ever on the globe. Cromwell, at the head of the parliamentarians, was the next great representative of democracy after Christ—he was the antitypical Moses.

The laws of Moses are the great democratic platform that the creation (of the six ages) since Christ is built upon. Josephus says that Moses happened to live 120 years.

From Cromwell's parliament to 1776 would be 120

years, when the man child was born, the nation that was born in a day; for, as soon as Zion travailed, her pains came (the seven years' war for independence). Josephus says that the life of man (nation) after Moses would be shortened and they would only live as long as Moses happened to live.

Consequently our democracy of to-day will be transfigured and turned over to God, which means a direct vote of all the people upon every statute of our country, as Moses always appealed to the many and not the few.

From 1896 will begin the resurrection and the transfiguration (there may be three and a half years in transfiguring our democracy), which Christ symbolized when he was transfigured on the mount, when the disciples saw him conversing with Moses and Elias (remember that Elias went up to heaven (United States) in a whirlwind, which may symbolize the manner of our transfiguration). Paul says: "We will be changed in the twinkling of an eye."

Cromwell, Washington, John Brown, Luther, and Lincoln, all advocated the great democratic principles of Moses and Christ, not the democracy of a political party. They stood upon the great platform of God, which he gave to Moses.

When Cromwell was made lord protector of the commonwealth of England in 1653, it symbolized the birth of Aaron, and when three years later he refused the title of king, he symbolized Moses.

Then, from that time, those parliamentary principles of Mosaic democracy remained in bondage in England, the antitypical Egypt, for 80 years. (Moses was 80 years old when he left Egypt with the children of Israel). When, in 1736, the 300 emigrants (known as the grand embarkation) left England and landed in Georgia the same year, 1736, under Oglethorpe, they wandered with their democratic principles (the Ark of the Covenant) of Moses in the wilderness of antitypical Israel of America, for 40 years, until the death of Moses. In the year 1776, Moses being 120 years old when he died, then Joshua was seven days (years) taking Jericho (independence over monarchy, gained by the United States in 1783.)

Comments on the Floods of the Earth and Their Numbers.

It is claimed by infidels in their arguments against the divinity of the scriptures that all nations, even barbarous tribes, were found with traditions of a flood; even the Aztecs here in America had such a tradition, as have many wild tribes.

Genesis, Chap. 7-11: "The same day were all the foundations of the great deep broken up, and the windows of heaven were opened and the rain was upon the earth." And when the work of destruction was finished, we are told that the foundations of the deep and the windows of heaven were stopped. This reminds us of the Chaldean tradition, and the enormous amount of water issuing from the earth, and the Armenian tradition. The Hindoo tradition of the flood speaks of the marine god, Hayagryva, who dwelt in the abyss and produced the cataclysm. This is doubtless the archangel of the abyss spoken of in the Chaldean tradition. We have the following reference to the flood in Plato's unfinished description of Atalantis: "Many great deluges have taken place during the nine thousand years, for that is the number of years that have elapsed since the time of which I am speaking; and in all the ages and changes of things there has never been any settlement of the earth flowing down from the mountains, as in other places, which is worth speaking of; it has always been carried round in a circle and disappeared in the depth below."

In the Chaldean legend the god "Ea" ordered Khasiseitra to inscribe the divine learning and the principles of all sciences on tables of terra cotta and bury them before the deluge in the city of the sun at Sippara.

The Hindoo Bhavagata Purana tells us that the fish god who warned Satyravata of the coming of the flood directed him to place the sacred scriptures in a safe place, "in order to preserve them from Hayagriva, a marine horse dwelling in the abyss." A succession of destructions is referred to in the Greek legends where a deluge of Ogyges, "the most ancient of the kings of Boeotia or Attica, a quite mythical person, lost in the ages of night." preceded that of Deucalion.

The following is from Baldwin's "Ancient America," page 176: "The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and engulf it. Each convulsion swept away portions of the land, until the whole disappeared, leaving the line of the coast as it now is. Most of the inhabitants, overtaken in their regular employment, were destroyed; but some escaped in ships and some fled for safety to the tops of high mountains, or to portions of the land which for a time escaped immediate destruction." There is in the Egyptian legends a passage of Manetho in which Thoth (or Hermes Trismegistus), before the deluge inscribed on tablets in hieroglyphics, or sacred characters, the principles of all knowledge. After the deluge the second Thoth translated the contents of these stela or tablets into the vulgar tongue.

The Deluge Since Fourteen Hundred and Twenty-Nine.

Joan of Arc claimed a divine mission to deliver France from the English and to crown Charles VII. king of that country. She raised the siege of Orleans and fulfilled her mission when she crowned Charles at Reims, in 1429.

Noah built the Ark 300 cubits in length. These cubits mean years. Three hundred added to 1,429 brings us to 1729. After the waters were decreased Noah sent out a raven. (Josephus does not state when this raven was sent forth, nor how long it was gone. No period seems to belong to it.) After seven days he sent out a dove, to know the state of the ground, which came back covered with mud, and was taken into the Ark. Seven days added

to 1,729 brings us to 1736, when the children of the anti-typical Israel landed in Savannah, Georgia, in the Colonial States of America, covered with mud (slurs, derisive names, etc). This rain of forty days (years) typifies the forty years wandering in the wilderness, and carries us to 1776. Josephus calls it the entire forty days of rain. That was called the forty years' rain upon earth—allowing the children of Israel to maintain their colonial government forty years in America.

After seven days (years) Noah sent out another dove, and it returned with an olive leaf plucked off. Seven years added to 1776 carried us to 1783, when peace was proclaimed between the United States and England. This peace was symbolized by the olive branch plucked off. The Ark that floated on the great flood on the earth was typified by the Ark that was built by Moses in the wilderness, according to directions given by the creator. It was raised up above the earth by the flood of persecution in Europe and floated over to Savannah, Georgia, in the year 1736. It was known, when it left England, as the Grand Embarkation.

Antiquities, Book I., Chap. 3-6: "Now all the writers of the barbarian histories make mention of this flood, and of this Ark; among whom is Berossus, the Chaldean. For when he was describing the circumstances of the flood he goes on thus: 'It is said there is still some parts of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of bitumen, which they take away, and use chiefly as amulets, for the averting of mischiefs.' Hieronymus, the Egyptian, also, who wrote the Phoenician antiquities and Mnaseas, and a great many more, make mention of the same. Nay, Nicholas of Damascus, in his ninety-sixth book, hath a particular relation about them, where he speaks thus: "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the deluge were saved; and that one who was carried in an Ark came on shore on top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the Legislator of the Jews, wrote."

This bitumen carried off from the Ark, that rested in Armenia, Turkey, by some people (nations) will apply to the Eastern question, which is stirred up from time to time, and undoubtedly averts mischief (war) in Europe, by creating fear among the nations.

The Deluge that Will End On the Earth (In Europe.)

In the year 1095, the city of Jerusalem was taken by the first crusaders from the Saracens. After the crusaders had established the kingdom of Jerusalem it rained forty days (years), until 1135. From this time, therefore, the prosperity of the Christian states began to decline in the East. The Moslems scattered through the country took advantage of every new dispute among the conquerors to harass them with a desultory warfare. The causes of the flood were increasing for forty years. So the flood continued from 1135 to 1736, which would be in the 601st year of Noah's life, mentioned in Genesis, Chap. 8-13, as follows: "And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the Ark, and, behold, the face of the ground was dried." The Ark had floated over to its destination with the children of Israel, to Savannah, Georgia, in the Colonial States, in the year 1736.

Genesis, Chap. 7-20: "Fifteen cubits upward did the waters prevail; and the mountains were covered." The nations were deeply involved in war. From 1736 war seemed to increase in Europe, until all Europe was involved at about the end of fifteen years. This brings us to the year 1751.

Genesis, Chap. 7-23: "And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of heaven; and they were destroyed from the earth; and Noah only was left, and they that were with him in the Ark." What is meant by every living thing being destroyed that was on the face of the ground was that everything righteous and everything pertaining to the Mosaic democracy, and all constitutional liberty, seemed to be wiped out of Europe.

As everything that was left alive was with Noah in the Ark, meaning all that was left was bound up with the Ark (Covenant), alliances of the nations of the earth (Europe).

That is, all the constitutional democratic freedom that there was was in the Ark at Savannah, Georgia, the anttypical Israelites.

Genesis, Chap. 7-24: "And the waters prevailed upon the earth a hundred and fifty days" (years). This state of affairs will constitutionally remain in Europe for 150 years, or until 1901; and we believe that in 1901 the second resurrection will take place, which is called by the prophets the second resurrection, or the resurrection of the dead. This resurrection will be entirely a political revolution for reform, and not spiritual, as some have heretofore supposed. This is what is meant in Daniel, Chap. 12, 1-2: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." At that resurrection those are to rise that sleep in the dust of the earth (Europe).

Michael, stand up. Michael is the archangel, symbolizing the United States; as angels mean agencies in every instance, and the United States is here to assume an agency greater than usual. At this time of greatest trouble, the United States is to assume an authority over the nations greater than every before. Of this time of greatest trouble in Europe, Esdras says, in Chap. 15-44: "Then shall the dust and smoke go up unto the heaven." That means that many from Europe will in that time flee to the United States with their valuables for protection. Which standeth for the children of thy people, meaning that his people are the people of the United States. "Thy people shall be delivered, every one that shall be found written in the book." That means those who live in the United States.

When Michael stands up means that the United

States will be compelled by political circumstances to assume more authority among the nations than heretofore. That is what is meant by Michael standing up. What is meant by many awakening that sleep in the dust of the earth is the resurrection of those dead and iniquitous nations, symbolized by being asleep. The dust of the earth symbolizes the dregs of Europe. Some to everlasting life and some to shame and everlasting contempt. Some of the nations of the world will adopt a righteous constitution and some will not. This resurrection is political and not spiritual, and national and not individual, because individuals are not mentioned in the prophecies, only as symbols of something greater.

*The Symbolized Account of the Flood on the Earth as
Given by Josephus.*

*Concerning the Flood; and After What Manner Noah
Was Saved in the Ark with His Kindred; and Afterwards
Dwelt in the Plain of Shinar.*

Antiquities, Book I., Chap. 3-1: "Now this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue for seven generations; but in the process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men; but for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy. For many angels of God accompanied with women, and begat sons that proved unjust and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and, being displeased at their conduct, persuaded them to change their dispositions and their actions for the better, but seeing they did not yield to him but were slaves to their wicked pleasures, he was afraid they would kill him, together

with his wife and children, and those they had married; so he departed out of that land." The posterity of Seth failed to regard the Lord after the seventh generation.

Adam lived	130 years and begat Seth.
Seth lived	105 years and begat Enos.
Enos lived	90 years and begat Cainan.
Cainan lived	70 years and begat Mahalaleel.
Mahalaleel lived	65 years and begat Jared.
Jared lived	162 years and begat Enoch.
Enoch lived	65 years and begat Methuselah.
Methuselah lived	187 years and begat Lamech.
Lamech lived	182 years and begat Noah.

1,056

The number of years from the creation of the world (Europe) to the seventh generation, after Seth, is 1056, when the people showed by their actions a greater degree of wickedness and relied on their own strength. Now, as the creation was all symbols, and Adam was a symbol of Christ, also the first nation married to the church, consequently, when the new era commenced Christ symbolized the beginning of that creation. Hence, we count the years from Adam, as from Christ. Josephus, by intentionally overestimating the ages of six of the patriarchs, brings Noah's birth 600 years too late. The very language of Josephus shows that the story of the flood was symbolic. The angels (agencies) of God, accompanying with women (churches), brought forth wickedness. Angels here symbolize agencies, whether as nations or political parties; but they seldom symbolize a church, as a church is usually symbolized by a woman. As the tree forbidden to Adam and Eve symbolized the marriage of church and state, that is to be divorced, as the Lord was displeased and pronounced a curse upon Adam and Eve (church and state) as soon as they were married.

Antiquities, Book I., Chap. 3-2: "Now God loved this man for his righteousness. Yet he not only condemned those men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness, and cutting short their lives, and making their years not so many as

they formerly lived, but one hundred and twenty only, he turned the dry land into sea, and thus were all these men destroyed; but Noah alone was saved; for God suggested to him the following contrivance and way of escape: That he should make an Ark of four stories high, three hundred cubits long, fifty cubits broad, and thirty cubits high. Accordingly he entered into that Ark, and his wife and sons and their wives, and put into it not only other provisions to support their wants there but also sent in with the rest all sorts of living creatures, the male and his female, for the preservation of their kinds, and others of them by sevens. Now this Ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. And thus was Noah, with his family, preserved. Now he was the tenth from Adam, as being the son of Lamech, whose father was Methuselah; he was the son of Enoch, the son of Jared; and Jared was the son of Mahalaleel, who, with many of his sisters, were the children of Cainan, the son of Enos. Now Enos was the son of Seth, the son of Adam." After their wickedness God determined to destroy all mankind, and to make another race, and to cut short their years, making their lives 120 years only.

Josephus says in *Antiquities*, Book I., Chap. 6-5: "For the life of man was already by degrees diminished, and became shorter than before, till the birth of Moses; after whom the term of human life was one hundred and twenty years, God determining it to the length that Moses happened to live." Moses lived 120 years, and the man after Moses symbolizes the United States, which will live 120 years, and then will come what is called the first resurrection, the resurrection of the living, which will begin in 1896-7.

Antiquities, Book I., Chap. 3-3: "This calamity happened in the sixth hundredth year of Noah's government (age), in the second month, called by the Macedonians *Dius*, but by the Hebrews *Marhesven*; for so did they order their year in Egypt. But Moses appointed that *Nisan*, which is the same with *Xanthicus*, should be the first month for their festivals, because he brought them out of Egypt in that month. So that this month began

the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now, he say, that this flood began on the twenty-seventh (seventeenth) day of the forementioned month; and this was two thousand six hundred and fifty-six (one thousand five hundred and fifty-six) years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down with great accuracy both the births and the deaths of illustrious men."

Josephus says this calamity (the flood) happened in the 600th year of Noah's government (age). Six hundred years added to 1056 carries us to the year 1656 A. D.

Antiquities, Book I., Chap. 3-4: "For indeed Seth was born when Adam was in his two hundred and thirtieth year, who lived nine hundred and thirty years. Seth begat Enoch in his two hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the government to Cainan, his son, whom he had at his hundred and ninetieth year. He lived nine hundred and five years. Cainan, when he had lived nine hundred and ten years, and his son Mahalaleel, who was born in his hundred and seventieth year. This Mahalaleel, having lived eight hundred and ninety-five years, died, leaving his son Jared, whom he begat when he was at his hundred and sixty-fifth year. He lived nine hundred and sixty-two years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now he, when he had lived three hundred and sixty-five years, departed, and went to God; whence it is that they have not written down his death. Now Methuselah, the son of Enoch, who was born to him when he was one hundred and sixty-five years old, had Lamech for his son, when he was one hundred and eighty-seven years of age; to whom he delivered the government, when he had retained it nine hundred and sixty-nine years. Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people, who was born to Lamech when he was one hundred and eighty-two years old, and retained the gov-

ernment nine hundred and fifty years. These years collected together make up the sum before set down. But let no one inquire into the deaths of these men; for they extended their lives all along, together with their children and grandchildren; but let them have regard to their births only."

Antiquities, Book I., Chap. 3-5: "When God gave the signal it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there were no greater number preserved, since they had no place to fly to. When the rain ceased, the water did but just begin to abate after one hundred and fifty days; that is, on the seventeenth day of the seventh month, it then ceased to subside for a little while. After this the Ark rested on the top of a certain mountain in Armenia, which, when Noah understood, he opened it, and seeing a small piece of land about it, he continued quiet and conceived some cheerful hopes of deliverance. But a few days afterward, when the water was decreased to a greater degree, he sent a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the Ark with safety; but the raven returned not. And after seven days he sent out a dove to know the state of the ground, which came back covered with mud, and bringing an olive branch. Hereby Noah learned that the earth was become clear of the flood. So after he had stayed seven more days he sent the living creatures out of the Ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place * * * the place of Descent; for the Ark, being saved in that place, its remains are showed there by the inhabitants to this day." God gave the signal and it began to rain; the water poured down forty entire days, till it became fifteen cubits higher than the earth. In 1656, about the time of the Cromwellian Parliaments it rained forty entire days (years), to 1696. At this time there was war on earth (Europe), between France, assisted by Turkey on one side, and most of the great powers of Europe on the other. This is the flood that was on the earth.

"Fifteen cubits upward did the waters prevail. Fifteen cubits here symbolizes fifteen years the contentions in the earth (Europe) prevailed upward, or became more severe. This would be from 1696 to 1711, during which time there was continual and increasing war in Europe. Western Europe was involved in the wars of Louis XIV. with the allied forces under William of Orange; and this was no sooner over than the war of the Spanish succession began, which was one of the greatest Europe had ever seen. In the meantime, Charles XII. of Sweden was carrying on his wonderful campaigns against Peter the Great of Russia. From about 1696 England's national debt began. It rose to fourteen million pounds in 1702, and with few exceptions has been increasing ever since until it has exceeded seven hundred million pounds. The national debt originated by borrowing from rich London merchants, who were incorporated by William III. into the Bank of England. This was the origin of what is now the largest financial institution in the world. As the national debts have grown, so has the banking system founded on them, and with the banks has grown the money power, controlling through them all branches of industry.

The Eastern question, the armed neutrality and the banking system, the money power of the world, that was symbolized by the flood, the Ark (alliances) rested, or came to a standstill in Turkey. They are all symbolized by the flood, for they had all flooded the earth from that time with their evil influences. Why the banking system and the great national indebtedness rests there is because there is where the insolvency of nations will begin, or has already; and the Ark (Covenant), which is the alliances of the nations of Europe, concerning Cain, the son of Ham, the vagabond, who symbolizes the Turks of to-day, and at present is known as the Eastern question, which has caused and will maintain the calm before the storm which will burst, when the nations of Europe smite Cain.

The resting of the Ark in Armenia (Turkey) symbolized the calm before the storm, caused by the Eastern question, or the armed neutrality of the European nations, during the time the Turks were making inroads in Europe. In 1683, Vienna was besieged by 200,000 Turks and Tar-

tars, but was relieved by John Sobieski, King of Poland. Until 1698, and also at the renewal of the war, in 1716, the house of Austria, well served all that time by zealous and successful generals, again defeated the Ottomans. In July, 1711, the Russian army was surrounded by a superior force, and in four days lost 16,000 men. Thus did the waters prevail upward fifteen cubits (years) above the earth. The water poured down forty entire days, till it became fifteen cubits higher than the earth, which was the reason why there was no greater number preserved, since there was no place to fly to. This symbol (the flood) is national and not individual. It was over the whole earth, and no nation could escape, because there was no place to which a nation could fly to.

Antiquities, Book I., Chap. 3-5: "When the rain ceased, the water did but just begin to abate after one hundred and fifty days; that is, on the seventeenth day of the seventh month, it then ceasing to subside for a little while."

This 150 days (years) takes us from 1711 to 1861. After this the Ark rested on the top of a certain mountain in Armenia, which, when Noah understood, he opened it and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance. Land here means a prospect of benefit to accrue to the Christians of Turkey.

Antiquities, Book I., Chap. 3-5: "But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the Ark with safety; but the raven returned not." This raven was some intercession for the Christians which was not successful.

After 1861 the Christians of Armenia had peace for a while. This is what is meant by the Ark resting in Armenia. After seven days Noah sent out a dove to know the state of the ground, which came back covered with mud, and bringing an olive branch. Hereby Noah learned that the earth was clear of the flood. This seven days (years) takes us from 1861 to 1868, in which year the property of the Mosques in Turkey was taken for secular pur-

poses. This time saw the overturning of several governments of the earth.

Isabelle, Queen of Spain, was deposed in 1868; the Khedive of Egypt was deposed in 1869, and Louis Napoleon, Emperor of France, was deposed in 1870, after which France became a republic.

And he stayed yet another seven days, and sent forth the dove, which returned not again unto him any more. These other seven days (years) takes us to 1875. In that year Austrian soldiers occupy Bosnia and Herzegovina, in Turkish territory, and a war with Turkey ensued. This is the going out of the dove that never returned.

Antiquities, Book I., Chap. 3-7: "But as for Noah, he was afraid, since God had determined to destroy mankind (nations), lest he should drown the earth every year; so he offered burnt offerings and besought God that nature might hereafter go on in its former orderly course, and that he would not bring on so great a judgment any more, by which the whole race of creatures might be in danger of destruction; but that, having now punished the wicked, he would of his goodness spare the remainder, and such as he had hitherto judged fit to be delivered from so severe a calamity; for that otherwise these last must be more miserable than the first, and that they must be condemned to a worse condition than the others, unless they be suffered to escape entirely; that is, if they be reserved for another deluge, while they must be afflicted with the terror and the sight of the first deluge, and must also be destroyed by a second. He also entreated God to accept of his sacrifice, and to grant that the earth might never again undergo the like effects of his wrath; that men might be permitted to go on cheerfully in cultivating the same; to build cities and live happily in them; and that they might not be deprived of any of those good things which they enjoyed before the flood; but might attain to the like length of days, an old age, which the ancient people had arrived at before."

Antiquities, Book I., Chap. 3-8: "When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers; and said that it was not he who brought the destruction on the

polluted world (Europe), but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world, if he had himself determined to destroy them, it being an instance of greater wisdom not to have granted them life at all than, after it was granted, to procure their destruction; but the injuries, said he, they offered to my holiness and virtue forced me to bring this punishment upon them. But I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers. But if I shall at any time send tempests of rain, in an extraordinary manner, be not affrighted at the largeness of the showers, for the water shall no more overspread the earth. However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder, and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, but of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high, excepting their blood, for therein is the life. But I will give you a sign that I have left off my anger, by my bow (whereby is meant the rainbow, for they determined that the rainbow was the bow of God). And when God had said and promised thus, he went away."

Antiquities, Book I., Chap. 3-9: "Now when Noah had lived three hundred and fifty years after the flood, and all that time happily, he died, having lived the number of nine hundred and fifty years. But let no one upon comparing the lives of the ancients with our lives, and with the few years which we now live, nor think that what we have said of them is false, or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life, for those ancients were beloved of God, and (lately) made by God himself; and because their flood was then fitter for the prolongation of life, might well live so great a number of years; and besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astron-

omical and geometrical discoveries, which would not have afforded the time for foretelling (the periods of the stars) unless they had lived six hundred years; for the great year is completed in that interval. Now, I have for witnesses to what I have said, all those that have written antiquities, both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian history, and Berossus, who collected the Chaldean monuments, and Mochus and Hestiacus, and besides these, Hieronymus, the Egyptian, and those that composed the Phenician history, agree to what I here say. Hesiod also, and Hecataeus, and Helanicus, and Acusilaus; and, besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years. But as to these matters, let every one look upon them as they think fit."

Genesis, Chap. 9, 20-21: "And Noah began to be an husbandman, and planted a vineyard, and he drank of the wine and was drunken; and he was uncovered within his tent." The drunkenness of Noah is the helpfulness of the Christians in the Turkish empire, principally in Armenia, where the Ark rested.

Genesis, Chap. 9-22: "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." This nakedness that Ham saw was the horrible massacres of the Christians by the Turks (Ham is the Turks, and his two brethren are the rest of Europe).

Genesis, Chap. 9-23: "And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." This means that Shem and Japheth (all Europe, except Turkey) will go back of their sentiments, and by forming an alliance, keep their faces from the horrible scenes in Armenia (the drunkenness of Noah). This is the position of the powers of Europe on the Armenian question at this time—1896.

This alliance of the European powers is the garment on the shoulders of Shem and Japheth that prevents their seeing the nakedness of Noah (the sufferings of the Armenian Christians).

Genesis, Chap. 9, 24-25: "And Noah awoke from his wine, and knew what his youngest son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." The Turke (the sons of Canaan, the son of Ham) shall be divided and be absorbed by the rest of the nations of Europe (Shem and Japheth).

Genesis, Chap. 9, 26-27: "And he said, Blessed be the Lord, the God of Shem; and let Canaan be his servant." "God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his his servant." He shall enlarge Japheth; that is, he shall enlarge the other nations of Europe by giving them parts of Turkey. And Canaan shall be his servant; meaning that Turkey will be reduced to a condition of servitude, or subjugated. Japheth is the northern nations of Europe; and by dwelling in the tents of Shem is meant to occupy the territory of Shem (the southern nations of Europe). Those nations in the north will rule over those of the south. Egypt, Turkey, Assyria, and the south will be governed by the north. The tenth chapter of Genesis gives an account of the posterity of Noah after the flood.

The children of Japheth settled in different parts of the country as follows: Gomer settled north of the Black Sea; Meshech, between the Black and Caspian Seas; Ashkenaz, in Asia Minor; Tiras, in Turkey in Europe; Tubal, on the north shore of the Black Sea; Togarmah, near Mount Ararat, in Armenia. Of the children of Ham, Canaan settled in the land of Canaan, in Palestine; Mizraim, in Egypt; and Dedam, on the shores of the Persian Gulf. Of the children of Shem, Lud settled on the shores of the Mediterranean, in Egypt; Ophir, in the southern part of Arabia; Elam, between the Caspian Sea and the Persian Gulf; Uz, east of Palestine; and Ashur, in Mesopotamia.

The six days of creation was a symbolic creation, and the flood was a symbolic flood, a part of which is yet to be enacted. The tradition of a flood is given in the records of many nations; and this is urged by many to disprove the truthfulness of the story as told in the Bible. These traditions exist almost universally, and that they do exist proves the genuineness of Josephus' writings, as these tradi-

tions were ordained to coincide with Josephus when his symbolic histories would be found to be divine.

There are many reasons to make one believe that this globe was inhabited by man before the time spoken of in the Bible as the creation of the world, nearly 6,000 years ago. Following, we give a few of the reasons:

Among the foothills of the Sierra Nevadas, on the California side, the streams which head in these mountains all run westerly to the San Joaquin and Sacramento Rivers. They have cut out deep gorges in their passages through the foothills. These gorges show the cross sections of the bed of an immense ancient river, which at some time must have run from north to south, high up among the foothills. The great river is no longer there, the water having been turned in some other direction by some upheaval, but the valley and the river channel are filled up hundreds of feet deep by gravels, clays, etc., which in many places are roofed over by a great cap of lava, also hundreds of feet thick. Along the edges of the banks of gravel, forming the bed of the river, are found the remains of a race of creatures who used fire and made pottery and otherwise behaved like men; and among the gravel can be found the greatest quantity of gold that California has yet produced. The whole formation is called the Blue Lead, and the gold in the gravel is wash gold, derived from some gold region which has not yet been discovered.

The Chaldean Zodiacal Cycles.

M. Oppert read an essay at the Brussels congress to show, from the astronomical observations of the Egyptians and Assyrians, that 11,542 years before our era a people existed on the earth at such a stage of civilization as to be able to take note of astronomical phenomena, and to calculate with considerable accuracy the length of the year. The Egyptians, says he, calculated by cycles of 1,460 years (zodiacal cycles, as they were called). Their year consisted of 365 days, which caused them to lose one day in every four solar years, and, consequently, they would attain their original starting point again, only after 1,460 years (365×4). Therefore, the Zodiacal cycle, end-

ing in the year 139 of our era, commenced in the year 1322 B. C. On the other hand, the Assyrian cycle was 1,805 years, or 22,325 lunations. An Assyrian cycle began 712 B. C. The Chaldeans state that between the deluge and their first history there was a period of 39,180 years. Now, what means this number? It stands for twelve Egyptian Zodiacal cycles, plus twelve Assyrian lunar cycles.

$$\begin{array}{r} 12 \times 1,460 = 17,520 \\ 12 \times 1,805 = 21,660 \\ \hline 39,180 \end{array}$$

These two modes of calculating time are in agreement with each other, and were known simultaneously to one people, the Chaldeans. Let us now build up the series of both cycles, starting from our era, and the result will be as follows:

Zodiacal Cycle.	Lunar Cycle.
1,460	1,805
1,322	712
<hr/>	
2,782	2,517
4,242	4,322
5,702	6,127
7,162	7,932
8,622	9,737
10,082	11,542
11,542	

At the year 11542 B. C. the two cycles came together, and consequently they had on that year their common origin in one and the same astronomical observation.

The Easter Island.

Easter Island, in the Pacific Ocean, is a towering peak of black granite standing out of water, many hundreds of miles away from any other land. Every square foot of the peak above water is carved into most grotesque forms, and there many idols, thirty feet high; facades of temples, altars, etc., and the carvings extend down under the surface of the sea as deep as can be seen with the aid of the water glass through the clear water. This peak is thought to have been the central religious shrine of the

people inhabiting a great continent which was engulfed in prehistoric times. There are indications that there was a similar collapse of a continent in the Atlantic Ocean also.

Some of the Deluge Legends of America.

It is not a little remarkable that we find in America traditions of the deluge coming infinitely nearer to that of the Bible and the Chaldean record than among any people of the globe. The most important among the American traditions are the Mexican, for they appear to have been definitely fixed by symbolic mnemonic paintings before any contact with Europeans. According to these documents, the Noah of the Mexican cataclysm was Coxcox, called by certain peoples Teocipactli or Tezpi. He had saved himself, together with his wife Xochiquetzal, in a bark, or, according to other traditions, on a raft made of cypress-wood. Paintings retracing the deluge of Coxcox have been discovered among the Aztecs, Miztecs, Zapotecs, Tlascaltecs, and Mechoacanese. The tradition of the latter is still more strikingly in conformity with the story as we have it in Genesis, and in Chaldean sources. It tells how Tezpi embarked in a spacious vessel with his wife, his children, and several animals, and grain, whose preservation was essential to the subsistence of the human race. When the great god Tezcatlipoca decreed that the waters should retire, Tezpi sent a vulture from the bark. The bird, feeding on the carcasses with which the earth was laden, did not return. Tezpi sent out other birds, of which the humming-bird only came back, with a leafy branch in its beak. Then Tezpi, seeing that the country began to vegetate, left his bark on the mountain of Colhuacan.

The Story of the Deluge as Told in the Popul Vuh, the Sacred Book of the Central Americans.

Then the waters were agitated by the will of the heart of heaven (Hurakan), and a great inundation came upon the heads of these creatures. They were engulfed, and a resinous thickness descended from heaven; the face of the earth was obscured, and a heavy, darkening rain com-

menced (rain by day and rain by night). There was heard a great noise above their heads, as if produced by fire. Then were men seen running, pushing, each other, filled with despair; they wished to climb upon their houses, tumbling down, fell to the ground; they wished to climb upon the trees, and the trees shook them off; they wished to enter into the grottoes, or caves, but they closed themselves before them. Water and fire contributed to the universal ruin at the time of the last great cataclysm which preceded the fourth creation. Observe the similarities here to the Chaldean legend. There is the same graphic description of a terrible event. The black cloud is referred to in both instances; also the dreadful noises, the rushing water, the earthquake rocking the trees, overthrowing the houses and crushing even the mountain caverns; the men running and pushing each other, filled with despair, says the Popul Vuh; the brother no longer saw his brother, says the Assyrian legend. We find in Spanish the word huracan; in Portuguese, furacan; in French, ouragan; in German, Danish and Swedish, orcan—all of them signifying a storm; while in Latin furo, or furio, means to rage. And are not the old Swedish hurra, to be driven along; our own word hurried; the Icelandic word hurra, to be rattled over frozen ground, all derived from the same root from which the God of the abyss, Hurakan, obtained his name.

The Toltec Legend of the Flood.

It is found in the histories of the Toltecs that this age and the first world, as they call it, lasted 1,716 years; that men were destroyed by tremendous rains and lightning from the sky, and even all the land, without the exception of anything, and the highest mountains, were covered up and submerged in water fifteen cubits; and here they added other fables of how men came to multiply from the few who escaped from this destruction in a toptlipetlocali; that this word nearly signifies a close chest; and how, after men had multiplied, they erected a very high zacuali, which is to-day a tower of great height, in order to take refuge in it should the second world (age)

be destroyed. Presently their languages were confused, and, not being able to understand each other, they went to different parts of the earth. The Toltecs, consisting of seven friends, with their wives, who understood the same language, came to these parts, having first passed great land and seas, having lived in caves, and having endured great hardships in order to reach this land; they wandered 104 year through different parts of the world before they reached Hue Hue Tlapalan, which was in Ce Tecpatl, 520 years after the flood. Here we see that the depth of the water over the earth, fifteen cubits, as given in the Toltec legend, is precisely the same as that named in the Bible: "Fifteen cubits upward did the waters prevail."—Genesis, Chap. 7-20.

The Mandan Indians' Traditional Ceremonies in Remembrance of the Flood.

Among the Mandan Indians we not only find flood legends, but, more remarkable still, we find an image of the Ark preserved from generation to generation. In the center of the principal villages is an open space, which they use as a public square, 150 feet in diameter and circular in form, which is used for festivals and all public games, shows and exhibitions. Their lodges around this open space front in, with the doors toward the center; in the middle of which stands an object of great religious veneration, on account of the importance it has in connection with the annual religious rites. This object is in the form of a large hogshead, some eight or ten feet high, made of planks and hoops, containing within it some of their choicest mysteries or medicines. They called it the big Canoe. This is a representation of the Ark; the ancient Jews venerated a similar image, and some of the ancient Greek states followed in processions a model of the Ark of Deucalion. But it is indeed surprising to find this practice perpetuated by a race of Indians in the heart of America. The ceremonies of the Mandans consisted of a solitary figure approaching their principal village on a certain day, while a deafening din and much confusion are kept up within the village. When the figure ap-

proaches he is met by all the chiefs and braves, who receive him cordially by recognizing him as an old acquaintance, and pronouncing his name Numohkmuckanah (the first or only man). The body of this strange personage, which was chiefly naked, was painted with white clay, so as to resemble at a distance a white man. He enters the medicine lodge, and goes through certain mysterious ceremonies.

During the whole of the day Numohkmuckanah (the first or only man) travels through the village, stopping in front of each man's lodge and crying until the owner of the lodge comes out and asks who he is and what was the matter. To which he replies by narrating the sad catastrophe which had happened on the earth's surface by the overflowing of the waters, saying he was the only person saved from the universal calamity; that he landed his big canoe on a high mountain in the west, where he now resides; that he has come to open the medicine lodge, which must needs receive a present of an edged tool from the owner of every wigwam, that it may be sacrificed to the water; for, he says, if this is not done there will be another flood, and no one will be saved, as it was with such tools that the big canoe was made. Having visited every lodge in the village during the day, and having received such a present from each, as a hatchet, a knife, etc. (which is undoubtedly prepared ready for the occasion), he places them in the medicine lodge; and, on the last day of the ceremony they are thrown into a deep place in the river—sacrificed to the spirit of the waters. Chief among the sacred things kept in the Ark or medicine canoe are four sacks of water, called Echteehka, sewed together, each of them in the form of a tortoise lying on its back, with a bunch of eagle feathers attached to its tail. These four tortoises they claim to contain the waters from the four quarters of the world; and that those waters had been contained therein ever since the settling down of the waters.

All nations and tribes were found with traditions of a flood, because all tribes and nations have had, or will experience, a political flood. For example, India has been politically flooded by the British, and at the present time

millions of its inhabitants are suffering awful hunger, as the British have left them but a few dollars per capita, and in consequence of the failure of but a single crop the poor creatures are reduced to a starving condition, and the time is fast approaching when the United States, which is the great agency of God the Almighty, will, by its enactments, paralyze the finances of all the earth (Europe). Then the flood that is now upon all the earth will begin to subside, for in that time the earth will reel to and fro like a drunken man, and all the kings of the earth will be destroyed upon the earth (Europe); then will come the resurrection of the dead, them that sleep in the dust of the earth (Europe).

The Word Heaven in Prophecy Symbolizes the United States.

Josephus' Discourse Concerning Hades.

Section 7. "And now if you Gentiles will be persuaded by these motives and leave your vain imaginations about your pedigrees, and gaining of riches and philosophy, and will not spend your time about subtilties of words, and thereby lead your minds into error, and if you will apply your ears to the hearing of inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things and obtain the good things that are to come; you shall see the ascent into the immense heaven plainly and that kingdom which is there. For what God hath now concealed in silence (will be then made manifest), what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him."

Section 8. "In whatsoever way I shall find you in them, shall I judge you entirely; so cries the end of all things. * * *"

The immense heaven that has been concealed in silence, and the kingdom which is there, is the United States. The kingdom by the people; that means by God, and the United States is the face of God, and is the most that man can ever see of God while on this globe, as the scripture says: "For God is a spirit," and he will only manifest himself in his people and kingdom. Neither will his Christ ever be seen in any other way than in the face of his people and kingdom, which he is now preparing for them, as the scriptures say plainly that Christ is the spirit of prophecy.

John Brown, the son of man, represented the Christian factions which had come into existence by the preaching of Christ, and in the Scriptures are to be found the allegorical and mysterious numbers that point directly to the date and manner of his coming, so that man would have more and plainer proof of the Creator and of his people, the United States, which is the kingdom of Israel restored, and the new Jerusalem that was to come down out of heaven from God. This kingdom does not mean a monarchy, but Christ's kingdom, governed by the people, as God only favors a democratic form of government throughout all of his Scriptures.

Josephus says plainly that the United States is now an aristocratic government, and has been for some time. Merely the electing of the Senate by the State Legislatures would make it an aristocracy, but that will be of short duration, as eighteen hundred and ninety-seven will be the beginning of the reformation, or transfiguration, of our government.

Isaiah, Chap. 44-28: "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying of Jerusalem, she shall be built; and to the temple, thy foundation shall be laid."

45, 1 to 8: "Thus saith the Lord to his annointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut."

2. "I will go before thee, and make the rugged places plain; I will break in pieces the doors of brass and cut in sunder the bars of iron."

3. "And I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I am the Lord, which call thee by thy name, even the God of Israel."

4. "For Jacob my servant's sake, and Israel, my chosen, I have called thee by thy name; I have surnamed thee, though thou hast not known me."

5. "I am the Lord, and there is none else; beside me there is no God; I will gird thee, though thou hast not known me."

6. "That they may know from the rising of the sun

and from the west that there is none beside me; I am the Lord, and there is none else."

7. "I form the light and create darkness; I make peace and create evil; I am the Lord, that doeth all these things."

The Son of Man.

Matthew, Chap. 10, 5-6-23-34: "These twelve Jesus sent forth, and charged them, saying, go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel."

23. "But when they persecute you in this city, flee into the next; for verily I say unto you, ye shall not have gone through the cities of Israel, till the son of man be come."

34. "Think not that I come to send peace on the earth; I come not to send peace, but a sword."

Daniel, Chap. 7, 13-14: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before him."

14. "And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Clouds of heaven means trouble in the United States. This one like unto the son of man, is the fourth conspicuous Messiah.

1st. Cyrus.

2d. The Son of God—Christ.

3d. The son of man—John Brown.

4th. One like unto a son of man.

The effect of this revolution will be seen from 1896 to 1901, and will be the greatest of all, or the culmination of all Christian revolutions since the time of Cyrus. This revolution will not only be a cleansing or re-creation of the church, but the cleansing and regeneration of a great nation, the United States, which is the heaven. A.

churches and antiquated creeds and other remnants of mythology will pass out of existence as a result of this revolution, not because of the iniquities in those churches and creeds, but having been created for a purpose and having served that purpose they will pass away as something no longer necessary.

II. Esdras, Chap. 6, 17-19-20-24: “ * * * There was a voice that spake, and the sound of it was like the sound of many waters.”

The voice was like the sound of many waters; and all those who will inform themselves can hear the sound of those waters, as that sound will come from the political world. Waters, as we have said before, always symbolizes politics.

18. “ * * * And when the affliction of Sion shall be fulfilled.” The affliction of Sion means the United States of Israel, and that our affliction will be nearly ended when that of the earth begins.

20. “And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens; the books shall be opened before the firmament, and they shall see all together.”

And when the world (Europe) begins to disappear, then the books (Scriptures) will be revealed, and then Europeans will understand the same as the Americans.

24. “ * * * The springs of the fountains shall stand still, and in three hours they shall not run.”

Three hours is just one-eighth of a day, and a day is as a year in prophecy, and the one-eighth part of a year would be about forty-five days. The springs of the fountains that will stand still for forty-five days symbolizes a general stagnation of all business in Europe for one-eighth part of a year.

25. “Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.”

Shall see the end of your world. Now the above will apply to those who will see the end of a world, and it will apply to no other place than Europe, the old Roman earth, whose political and financial foundations will soon begin to disappear.

26. "And the men (meaning nations) that are received shall see it, who have not tasted death from their birth (meaning the nations that are not destroyed in the great political earthquake), and the heart of the inhabitants shall be changed, and turned into another meaning."

27. "For evil shall be put out, and deceit shall be quenched."

28. "As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared."

This, like the son of man, is the fourth Messiah, or fourth revolution, and it will be more intense in its cleansing powers than the three preceding ones. Jesus Christ came according to prophecy as the Son of God, and, according to symbolic prophecy, John Brown came as the son of man, and this one that Daniel speaks of is like unto a son of man. Now the one like the son of man will be here and begin his revolution as soon as the little book is unsealed. It is the book that Daniel saw on the right hand of him who sat on the throne. The book was written within and the back-side sealed up with seven seals, and no one was found worthy to open the book but the Lamb. The Lamb is the testimony of Christ, and Christ is the spirit of prophecy.

The Four Animals John Saw in Heaven.

John saw four animals in heaven. The first was like to a lion (resembled a lion), the second was like to a calf, the third having its face as of a man, and the fourth animal like to an eagle flying. They all four are a resemblance or a type of something, as a flag may represent a nation. There are many passages of Scripture that only teach us figuratively, and it is not a little remarkable that the four national standards of old Israel precisely coincide with these four beasts; and they were the representatives of nationality. A lion was the standard of Judah and two tribes on the east of the camp of Israel. A calf or ox was the standard of Ephraim and the two tribes on the west. A man's face was the standard of Reuben and the two

tribes on the south. An eagle flying was the standard of Dan and two tribes on the north. To these the vision of the four animals seen by John will apply. It is important where John saw these animals.

Revelation, Chap. 4, 1-2: "After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, come up hither, and I will shew thee the things which must come to pass hereafter."

2. "Straightway I was in the spirit; and, behold, there was a throne set in heaven, and one sitting upon the throne."

John accepts the invitation and goes up for the purpose of viewing the things that were to take place after there was a door opened in heaven, and views the panorama of heaven from that time forward. The things that John saw in heaven certainly establish the fact that there are twenty-four thrones and twenty-four crowned elders sitting on them in the celestial heaven. Only a latter-day spiritualist could entertain such an absurdity. The heaven referred to is the heaven of the United States.

Revelation, Chap. 4, 4-10: "And round about the throne were four and twenty thrones; and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold." White garments and crowns of gold symbolize a pure constitution.

10. "The four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth forever and ever, and shall cast their crowns before the throne." Thus showing that the twenty-four elders became uncrowned after the door was set open in heaven.

Before the revelation of John was given, the history of the world was already in the hands of Israel, but Daniel had declared that it would be a sealed vision till the time of the end. The sealed book of Revelation, 5, 1-2, coincide with that of Daniel, 12-4: "But thou, O Daniel, shut up the words and seal the book even to the time of the end."

As Daniel's vision of the same period has ever been

sealed to men, the opening of the little book and the breaking of the seven seals will have to be looked for in the future. The seven seals show that the book contained seven great prophecies, and being written without and within, shows other prophecies in addition to those heretofore esteemed canonical or sacred. Or, there will be some discovered that have always been known as profane histories. They will suddenly be revealed, and it may be that those additional books (and they are many—historical and prophetic) will constitute the opening of the sealed book—the breaking of the seven seals.

And the twenty-four elders fell down before the lamb at the same time. The elders typify our Presidents, and these things (elders falling down before the lamb) will begin while the twenty-fourth elder (President) is in office. The twenty-fourth elder is mentioned in prophecy as their (Israel's) enemy, and will be the last king of Israel (President of the United States), or will be the last one that will have the power that Presidents now have. They are rated as kings now, but their power will remain with the people after it is taken away in the time of the twenty-fourth elder, meaning during the administration of the twenty-fourth President. Our present financial fabric will be overturned by a new one, typified by Titus, a Roman general, son of Vespasian, and that he will demolish the (our financial) temple to its foundation at the end of the same number of years after 1826 A. D. that the ancient Jewish temple was destroyed by the Romans after the birth of Jesus Christ, which has never been fully established. Although fire was thrown through a golden window in what we suppose to be the seventieth year after Christ, which we think is correct, as it corresponds with the fusion thrown into the golden window of our modern financial temple July 27th, 1896, in St. Louis, when the fusionists endorsed W. J. Bryan, which was seventy years after the birth of the son of man in 1826, which was the Home Missionary Society that was organized in that year. When the time of Christ's birth is clearly established then future events of the United States can be foretold with considerable accuracy, as the prophecies contain

a complete history of our country, both political and financial; also they declare that before the events come to pass that they would be told of them; of course that time has not yet come, but it is to begin with the transfiguration, which cannot be further off than three years, for its resurrection, after our country had reached its allotted 120 years in 1896, from which it of course will be three years in its transfiguration, which means resurrection.

Isaiah, 48-5: "Therefore, I have declared it to thee from of old; before it came to pass I shewed it thee; lest thou shouldst say, mine idol hath done them, and my graven image, and my molten image, hath commanded them." The above is proof plain that a time would come, when the Scriptures would tell us of some events before they came to pass, lest we will think our idols brought those events about. Now what are idols? To explain, we will say that it is safe to say that the present theology believes that the command against idols in the Scriptures was directed against a few little idols of wood and stone in the incipient days of antiquity, which would not be entertained by one in ten thousand, if it had not been brought down to them by the religious creeds, whose pride is to say that their precepts never change. All the science of prophecy is hurled against man, in the days of man, which was from 1776 to 1896, as the days of man were to be 120 years. Did the great idol Mammon ever have more true worshipers than since the days of 1776? He did not. Then there has been fifty idols worshiped since then, where one was before. Those 120 years have been the days of the Lord's preparation, the preparation for the great Sabbath of a thousand years, which begins as soon as all things are created, and all things will not be finished until the end of the six ages, the end of the 6,000 years, and is the end of creation. The days of man for 120 years have been the days of idolatry; we all have our idols.

Hosea, Chap. 8-7: "For they sow the wind, and they shall reap the whirlwind; he hath no standing corn; the blade shall yield no meal; if so be it yield, strangers shall swallow it up."

Hosea, Chap. 10-15: " * * * At the daybreak

shall the king of Israel be utterly cut off."

Hosea, Chap. 7-5: "On the day of our king the princes made themselves sick with the heat of wine; he stretched out his hand with scorners."

Amos, Chap. 5-16: " * * * Wailing shall be in all the broad ways; and they shall say in all the streets, Alas! alas!"

Lephaniah, Chap. 1, 11-14: " * * * All that were laden with silver are cut off."

14. "The great days of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord Lord; the mighty man crieth there bitterly."

Ezekiel, Chap. 2, 9-10: "And when I looked, behold, an hand was put forth unto me; and, lo, a roll of a book was therein."

10. "And he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe."

Chap. 3, 1 to 12: "And he said unto me, son of man, eat that thou findest; eat this roll, and go, speak unto the house of Israel."

2. "So I opened my mouth and he caused me to eat the roll."

3. "And he said unto me; son of man, cause thy belly to eat and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness."

4. "And he said unto me, son of man, go, get thee unto the house of Israel, and speak with my words unto them."

5. "For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel."

6. "Not to many peoples of a strange speech and of an hard language, whose words thou canst not understand. Surely, I sent thee to them, they would hearken unto thee." The universality of their own language is phenomenal to the great house of antitypical Israel, as seventy-five millions of people all speaking the same language in one nation, is unparalleled in the history of all nations.

7. "But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all of the house of Israel are of an hard forehead and of a stiff heart."

8. "Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads."

9. "As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house."

10. "Moreover, he said unto me, son of man, all of my words that I shall speak unto thee receive in thine heart, and hear with thine ears."

11. "And go, get thee to them of captivity, unto the children of thy people, and speak unto them, and tell them, thus saith the Lord God; whether they will hear, or whether they will forbear."

The captivity are those who were carried captive by Shalmaneser, the King of Assyria, who carried them over the waters, and so came they into another land.

II. Esdras, Chap. 13-41: "But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt."

The United States is the only place that will answer to the country where mankind never dwelt, as it was without a civilization, and those ten tribes that were carried to the cities of the Medes never did return to Palestine, and they are mentioned as the lost tribes, or the children of the captivity, many times in the Scriptures.

There is no record of the ten tribes ever returning to the land of Canaan. There is, however, a record of their going to a further country where mankind never before dwelt.

II. Kings, Chap. 17-6: "In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away unto Assyria and placed them in Halah, and in harbor, on the river of Gozan, and in the cities of the Medes."

Ezekiel, Chap. 3-12. "Then the spirit lifted me up, and I heard behind me the voice of a great rushing, saying, blessed be the glory of the Lord from his place.

Ezekiel, Chap. 3, 24-25-26-27: Then the spirit en-

tered into me, and set me upon my feet; and he spake with me, and said unto me, Go, shut thyself within thine house."

25. "But thou, son of man, behold, they shall lay hands upon thee, and shall bind thee with them, and thou shalt not go out among them."

26. "And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house."

27. "But when I speak with thee, I will open thy mouth, and thou shalt say unto them, thus saith the Lord God; he that heareth, let him hear; and he that forbear, let him forbear; for they are a rebellious house."

Ezekiel, Chap. 4, 4 to 9: "Moreover lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity."

5. "For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel."

6. "And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah; forty days, each day for a year, have I appointed it unto thee."

7. "And thou shalt set thy face toward the siege of Jerusalem, with thine arm uncovered; and thou shalt prophesy against it."

8. "And, behold, I lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast accomplished the days of thy siege."

Ezekiel, Chap. 5, 7 to 11: "Therefore, thus saith the Lord God, because ye are turbulent more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done after the ordinances of the nations that are round about you."

8. "Therefore, thus saith the Lord God, behold, I, even I, am against thee; and I will execute judgments in the midst of thee in the sight of the nations."

9. "And I will do in thee that which I have not done,

and whereunto I will not do any more the like, because of all thine abominations."

10. "Therefore, the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter unto all the winds."

When were the Israelites more turbulent than the nations round about them? Was it in the days of old, in their glory under Solomon, or David? Ezekiel would have said something concerning them if it had been in their time. Yet they were turbulent and rebellious many times; but their fathers never ate their sons, nor their sons never ate their fathers in those days, as the latter is being fulfilled at the present time by the older States of the Union (the fathers), as they are bankers and the manufacturers also; they have legislated in their own favor until they have nearly devoured their sons (the new Western producing States). The sons to eat their fathers, has yet to be fulfilled. Yet the meagre supply of gold, together with the contracted currency, will prevent the sons from paying the principal or interest on the mortgages held by their fathers; also of buying but little of their manufactured products; consequently their fathers (factories and banks) will collapse. According to what we find in prophecy, the fathers will eat their sons, and the sons will eat their fathers. The older states will hold the monetary ascendancy over the newer, and will consume, or eat, the younger until 1897-8; then the younger will possess themselves of that power over the older States of the Union, and will in turn eat, or consume, their fathers (the older States of the Union).

Ezekiel, Chap. 7-19: "They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it hath been the stumbling block of their iniquity." The above is easily interpreted, as the silver is already cast in the streets and the gold is being removed from the people.

II. Esdras, Chap. 6-22: "And suddenly shall the

sown places appear unsown, the full storehouses shall suddenly be found empty."

The sown places will be found unsown. Sown or fertile places, always symbolize prosperity, and unsown or sterile places signify want and depression.

Ezekiel, Chap. 7-22: "My face will I turn also from them, and they shall profane my secret place; and robbers shall enter into it, and profane it."

Is not the House of Representatives and the Senate full of robbery and theft? Have not many of the Senators bought their seats in the Senate, even such a proportion of their number that it is looked upon as a common thing? Then, being themselves men of wealth, they legislate for themselves and for their class, which is the centralized money power that is now working with great force in the older States (the fathers).

The King of Assyria, in the ninth year of Hosea, carried the ten tribes of Israel out of Samaria and placed them in the cities of the Medes, on the river Gozan, and they never returned to Canaan. Had they done so, the Scriptures would have mentioned the fact.

II. Kings, Chap. 17-24: "And the King of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria and dwelt in the cities thereof."

Thus showing that the Israelites were carried out of the land of Samaria, which is a part of the land of Canaan, where there was colonized in their stead several kinds of people, and that same people of mingled blood dwelt in Samaria, the land of Palestine, in the time of Christ. Christ spoke of the lost tribes of Israel, at the time of his ministry.

Matthew, Chap. 10, 6-7: But go rather to the lost sheep of the house of Israel."

7. "And as ye go, preach, saying, the kingdom of heaven is at hand."

Showing that it was understood at that time that they were lost, yet their location is not mentioned by any of the later prophets, excepting his great mountain that was

to be built on top of the mountains (our national government that is built on our many State governments).

II. Kings, Chap. 21-13: "And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."

The line of Samaria and the plummet of Ahab signify the same that happened to Israel. The stock of Israel's captivity never returned to the land of Canaan. Neither was the original race that came out of Egypt in Judah and in Jerusalem when Christ came unto his people, as he called them, who were in Samaria and Judea at the time of his ministry, as people who dwelt there in his day were of mingled blood, and as Christ was of the lineage of David, so he was of mingled blood and not of the pure strain of the patriarchs, Abraham, Isaac and Jacob. David was the lineal descendent of Rahab, the harlot and hotel-keeper of Jericho; also of the lineage of Ruth, the Moabite, who became the wife of Boaz, thus showing that the Almighty is not a respecter of persons.

Some of the most prominent families of Israel were an amalgamation with other nations and other blood than that which came out of Egypt under Moses and established the republic under Joshua by adopting the constitutional laws that Moses had written and put into operation in the wilderness during the interval of forty years, which typified the time from 1736 to 1776, in the great antitypical wilderness of America.

The appellation of harlot was bestowed upon Rahab that she might symbolize the great Roman Catholic Church, the mother of harlots; and the same appellation will apply to the great church to symbolize her and her daughters in their fornication with the kings of the earth (Europe) in their many unions of church and staate. Remember that Rahab's house was built upon the wall of Jericho; and Jericho symbolized monarchy, which fell after the seven years' war for independence—from 1776 to 1783—which was symbolized by the children of Israel marching seven times around the city of Jericho during seven consecutive days (years), when its walls fell. The great church was built upon the walls of monarchy. The

saving of Rahab and all her family by the children of Israel symbolized the protection given to all churches by the great antitypical Israel of America. But in Joshua 6-23, it says: They saved Rahab and all her kindred, but they set them without the camp of Israel; thus showing our protection over all religions; but their marriage with the state would be impossible.

All that was to come down through the ages to establish Christ's kingdom, the great antitypical Israel of America, was the promise to the seed of Abraham, and that was to be the testimony of Christ, and Christ is the spirit of prophecy.

Revelation, Chap. 19-10: "And I fell down before his feet to worship him. And he saith unto me, See thou do it not; I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy."

Now Christ being the spirit of prophecy, and all the prophets are pointing in their prophecies to that kingdom, plainly showing that it was, and must come into existence by the preaching of Christ, which is the spirit of prophecy.

Jesus told his disciples to go unto all the world and preach the gospel, and, lo, I will be with you always, even to the end of the world, for where the carcass is, there will the eagles be gathered. The carcass denotes his people and his kingdom. This is the only place that will answer to that place of which Christ said to his disciples, I go to prepare for you; for wherever they were preaching, he would be with them. The United States has the greater number of churches, and they are independent of the state; the greater number of independent Christians, with the greater number of independent and active ministers, who have the greater independence of thought and speech; the more newspapers, the more charitable institutions and an unparalleled public school system.

The Money Changers Cast Out of the United States of Israel Which Is the Temple of God in the New Jerusalem.

Ezekiel, Chap. 34-16: "I will seek that which was lost, and I will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick, and the fat and the strong I will destroy; I will feed them in judgment."

II. Esdras, Chap. 14, 3 to 7: "Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt."

4. "And I sent him, and led my people out of Egypt, and brought him up the mount of Sinai, where I held him be me a long season."

5. "And told him many wondrous things, and shewed him secrets of the times, and the end, and commanded him, saying:"

6. "These words shalt thou declare, and these shalt thou hide."

Now this holding of Moses at Mount Sinai is significant of the prophecies that were to be hidden for a long time, such as those that have not been canonized—the Apocrypha and the Apocryphal New Testament, Josephus, Plutarch and parts of Rollin, Herodotus, Jasher, Enoch, Sixth and Seventh Books of Moses, and, in fact, all truthful and accurate history of mankind and of the world, by whomsoever written, not meaning that all these are prophetic, but that by them the prophecies can, and will, be revealed. In the sixth verse he says: "These words shalt thou declare, and these shalt thou hide." Thus plainly showing that a part of the Scriptures was to be hidden for a time, and God has so ordained that from the time Abraham was called out of Chaldea his people could

be traced by the prophecies that would be revealed by their corresponding with the history of the civilized world.

When history is accurately compared with the prophecies the world will have a complete record of Israel, which the Almighty has, throughout all his works from the beginning, called his people; and they can be accurately traced by their emigrations and persecutions all the way down through the ages, until they are stopped by the great Pacific Ocean, the great sea on the west of Israel; and it is that land that was promised to Abraham by God, when Abraham was in the land of Canaan. It is well-known Scriptural fact that from Abraham should spring a multitude of nations, and population innumerable; like the stars of heaven and the sand of the sea. While Abraham was in the little land of Canaan the Lord said unto him, Lift up thine eyes and look from the place where thou art, north, south, east and west, for all the land which thou seest, to thee will I give it and to thy seed forever. Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee.

This promise to Abraham is recorded in Genesis, which is one of the books of Moses, and it is prophetic history, and it is to be taken in its broadest sense. It is as broad as the world, and as long as the ages. It is that his people shall see that land through the Scriptural prophecies, and then, not until the time spoken of by Isaiah. That will be when he removes the face of the covering, and the veil that is spread over all nations, and the removal of that covering will begin in this country, for Isaiah says, in Chap. 25-7: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

This mountain is his great civil government, the United States, which is the land of Israel portrayed in the Scriptures very many times, and in many places.

Micah, Chap. 4-1: "But in the latter days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow into it."

When is the last days, and where is there a nation that will answer to this mountain being established in the top of the mountains, and where is there a place that people are flowing into more than this country? There is no country that will answer this description except this great country (mountain) established on the top of his great mountains of civil government, the United States of Israel, that is being restored.

The removal of the covering will begin in this mountain in the year or at the end of the year 1897, as then will be the beginning of the so-called end of the ages. During the years 1897-8, and for some years thereafter, the iniquities that have gradually crept into the government of the United States will rapidly change for the better. Even the United States will lose its king; that is, the President will be divested of so much power that he will no longer be rated as a king.

Ezekiel, Chap. 39-22: "So the house of Israel shall know that I am the Lord their God, from that day and forward."

They are to know him from a certain time forward. Consequently that time is in the future, as his laws have never yet been kept as laid down in the Commandments by any nationality on the globe.

The temple of God that is in the new Jerusalem, which is the United States of Israel. And who frequents the temple in these days? It is frequented by many who have bought themselves into office, and they go there to buy and sell, as the money changers, and them that sold oxen and doves, and that lobby iniquitious vessels (bills) through Congress (the temple). Christ will come in spirit and sentiment to the temple of the United States, which is the new Jerusalem, at the end of the 6,000 symbolic years—1897-8-9.

"And Jesus entered into the temple of God and cast out all that sold and bought in the temple, and overturned the tables of the money changers, and the seats of those who sold doves." This was done just before the passover. And the passover symbolized the end of the 6,000 symbolic years of creation, which will end in about

1899, or sometime in the administration of the twenty-fourth elder (President) of the antitypical Israel.

Revelation, Chap. 11, 15 to 19: "And the seventh angel sounded" (the seventh agency will begin the resurrection of the living, which is the transfiguration of Israel; the great voices in heaven are the great demonstrations in the United States for reforms that will affect all Europe); and there followed great voices in heaven, and they said, The kingdom of this world is become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

16. "And the four and twenty elders, which sit before God on their thrones, fell upon their faces and worshipped God."

17. "Saying, We give thee thanks, O Lord God the Almighty, which art and which wast; because thou hast taken thy great power and didst reign."

18. "And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth."

The twenty-four elders that sit before God on their thrones and fall upon their faces and worship God, symbolize Israel until the beginning of the transfiguration in the time of the twenty-fourth President.

And the nations of Europe will be enraged, and the United States will have power to destroy those who destroy the earth (Europe).

Revelation, Chap. 11-19: "And there was opened the temple of God that is in heaven; and there was seen in his temple the Ark of his Covenant, and there followed lightnings, and voices, and thunders, and an earthquake, and great hail."

Then many will begin to see that the United States is the temple of God; and the Ark of his covenant will be seen in the temple, which means that the Scriptures can then be revealed sufficiently to coincide with the history of the United States, so that many will understand that it is the Israel which is being restored on so grand a plan that the first was as nothing, in comparison to that of

the second. The Ark of the Covenant is the promise and covenant of God, which can then be seen through the Scriptures concerning the antitypical Israel of America, which is, according to all Scriptural promises, even those to Moses, Abraham, Isaac, and Jacob.

And the time of the dead to be judged will come soon after the beginning of our transfiguration; then the great political earthquake will come in the earth, which will be the resurrection of the dead (the nations of the earth), those which sleep in the dust of the earth (Europe).

Revelation, Chap. 16, 17-18-19: "And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done."

18. "And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty."

19. "And the great city was divided into three parts, and the cities of the nations fell. * * * "

The seventh agency upon the air is universal, and affects all, and the great voice from the temple and the throne is from the United States, as it is the heaven. The earthquake will be a political upheaval in Europe, the greatest and mightiest that there has ever been since there was man (nations) upon the earth (Europe); and the great city (Europe) will be divided into three parts; and the cities of the nations fell. As the great city symbolizes the great European syndicate, which will break into three parts, so in like manner the cities of the nations symbolize the constitutions of the nations that will fall in that mightiest of political and financial earthquakes.

Naham, Chap. 2-3: "The shield of his mighty men is made red, the valiant men are in scarlet. * * * "

The Salvation army is in scarlet, the most valiant on the globe. The European red republican socialists' shield and banner is red; and when the seventh and last angel (agency) pours his bowl upon the atmosphere, the region of hurricanes, then some cyclone will furl the fiery banner of the mighty men whose shield is made red; then all Europe will quake and we will hear that great voice

out of the temple from the throne, saying, It is done. How common the words, "It is done;" they are as familiar as our old saying "I told you so." The great voice will come from the press of our land, which represents our temple and throne that is in heaven, the Israel of the United States.

The Methodist Churches of America.

Tobit and His Son Tobias, and His Family, Symbolized the Methodist Churches of the United States.

First, as to the birth of Tobit. We find that to have taken place in the year 1718, when the Scotch Presbyterian families, sixteen in number, settled a few miles northwest of Haverhill, New Hampshire, now in Massachusetts.

These colonists were descendants of those whom James I. of England transferred to the north of Ireland, where the penal laws against Protestants, and local taxation, became intolerable. Tobit comes to the age of man and marries Anna, of his own kindred, in the year 1739. In this year George Whitfield went from Georgia to New England and preached in the fields, and on Boston common, to vast congregations, with astonishing effect.

Thus (Tobit) Puritan New England was married to (Anna) the Wesleyan, Whitfield, Methodist of Georgia twenty-one years after 1718, when Tobit was twenty-one years of age, in the year 1739.

Birth of Tobias. Tobias was born in the year 1766. In that year Philip Embury formed a Methodist Society in New York, which afterward became the Methodist Episcopal Society of the United States. The formation of this society is what is meant by the birth of Tobias.

Tobit lost his sight in the year 1776, when all the leaders of the Methodist societies returned to England, except Francis Asbury (who symbolized Tobit), who was protected by Judge White of Delaware. Eight years after this, on the 3d of November, 1784, the Rev. Thomas Coke, LL. D., a Presbyterian of the Church of England, arrived in America. He summoned all the Methodist preachers to meet him at Baltimore, December 25th, and on that

day they formed the Methodist Episcopal Church, with Dr. Coke and Francis Asbury as superintendents. Thus Tobit's sight was restored.

Tobit, Chap. 5-17: "The self-same time came Tobit home, and entered into his house, and Sara, the daughter of Raguel, came down from her upper chamber." The meeting of Methodist preachers, which formed the Methodist Episcopal Church in Baltimore, December 25th, 1784, appointed Francis Asbury superintendent. This was the coming home of Tobit, and entering his house, after he had been out eight years (from the time the Methodist leaders left America in 1776, to the return of Coke in 1784).

"And Sara, the daughter of Raguel, came down from her upper chamber." The Rev. Thomas Coke of the Church of England arrived in America from England and called the meeting of Methodist preachers at Baltimore, December 25th, 1784, which elected him one of the superintendents of the Methodist Episcopal Church, which they there organized. This is what is meant by Sara coming down from her upper chamber.

Marriage of Tobias. The first step toward the formation of a collective body of the Episcopal Church in the United States was taken at a meeting of a few clergymen from New York, New Jersey, and Pennsylvania, at New Brunswick, N. J., May 13th, 1784. Their plans were matured October 5th, 1784, at an adjourned meeting attended by fifteen clergymen and eleven laymen, representing New York, New Jersey, Pennsylvania, Virginia, Maryland and Delaware. They agreed to recommend to the churches of the several States to send clerical and lay delegates to a convention to be held in Philadelphia September 25th, 1785.

Bishop-elect Seabury, having been refused consecration by the Archbishop of York, England, applied to several Scotch bishops who were not connected with the state, and he was consecrated at Aberdeen, November 14th, 1784, by Bishops Kilgore, Petrie, and Skinner.

We have already said that the event called the birth of Tobias was the formation of the Methodist Society in New York, which afterwards became the Methodist Epis-

copal Society of the United States. This change from Methodist to Methodist Episcopal Society took place, as above stated, in 1784; and it symbolizes, in the Apocryphal gospel, the marriage of Tobias.

Tobit, Chap. 6-10: "The angel said to the young man (Tobias), Brother, to-day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter named Sara; I will speak for her that she may be given thee for a wife."

Tobit, Chap. 7, 9-10-11: "So he communicated the matter with Raguel; and Raguel said to Tobias, Eat and drink, and make merry."

10. For it is meet that thou shouldest marry my daughter; nevertheless, I will declare unto thee the truth."

11. "I have given my daughter in marriage to seven men, who died that night they came in unto her; nevertheless, for the present be merry. But Tobias said I will eat nothing here, till we agree and swear one to another." Raguel's daughter Sara symbolizes the Reformed, or Protestant Church that had been adopted by, or connected with, several English administrations and some other nationalities which disappeared or severed their relations with her, soon after they adopted its reforms, which nationalities symbolized Sara's seven husbands.

Tobit, Chap. 7, 12-13: "Raguel said, Then take her from henceforth, according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things."

13. "Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife of Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them."

Seabury was refused consecration as bishop by the Archbishop of York, a prelate connected with and serving under the state of England. Seabury was then consecrated by the Scotch bishops who were independent of the state. So did Tobias take his wife, as Raguel said: "According to the law of Moses," for according to the law of Moses there was no connection between church and state.

"Tobias said, I will eat nothing here till we agree and

swear one to another." Bishop-elect Seabury went to the Archbishop of York for consecration. This was refused, and Seabury (Tobias) said, "I will eat nothing here till we agree and swear," whereupon he went to Aberdeen, Scotland, and was consecrated by Bishops Kilgore, Petrie and Skinner, who were not connected with the state. This was the marriage of Tobias.

Tobit, Chap. 11-3: "Raphael said to Tobias, let us haste before thy wife and prepare the house." Early in the spring of 1786, the committee of the Episcopal convention appointed to secure the Episcopate for America received a reply from the archbishops of the Church of England declining compliance with the request, until they were advised of the alterations proposed to be made in the prayer book. At the meeting of the convention, June 20th, the committee was instructed to communicate the changes deemed necessary for the church in America. These changes made for the church in America was the preparing of the house for Sara, by Raphael and Tobias.

Tobit, Chap. 11, 11-12-13: "And took hold of his father; and he strake of the gall on his father's eyes, saying, be of good hope, my father.

12. "And when his eyes began to smart he rubbed them."

13. And the whiteness pilled away from the corners of his eyes; and when he saw his son, he fell upon his neck."

This regaining of his sight by Tobit, eight years after he had lost it, in 1776, was the formation of the Methodist Episcopal Church, in 1784. In that year the Rev. Thomas Coke, a Presbyter of the Church of England, arrived in America, and called all the Methodist preachers to meet him in Baltimore Dec. 25, and on that day the Methodist Episcopal Church was formed. At this time there were eighty-three itinerant preachers and fourteen thousand nine hundred and eighty-eight members in the new church.

"Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and praising God." This was after the marriage of Tobias, and after Tobit had re-

covered his sight. We find an account of the event in the induction into the Episcopacy of the Rev. Drs. White of Pennsylvania and Provoost of New York, in the Chapel of Lambeth Palace, London, England, on the 4th of February, in the year 1787; after the removal of all obstacles to the consecration of American bishops.

Tobit, Chap. 14-11: "When he had said these things he gave up the ghost in the bed, being a hundred and eight and fifty years old; and he (Tobias) buried him honourably." Tobit was born in the year 1718, and died at the age of 158 years; which would be in 1876. And we find his death to symbolize the death of Rev. Edmund S. James, D. D., senior and presiding bishop of the Methodist Episcopal Church, who died in New York September 18th, 1876—158 years after 1718.

Death of Anna. Tobit, Chap. 14-12: "And when Anna, his mother was dead, he (Tobias) buried her with his father." Anna died in the same year as Tobit, her husband—in 1876. Sister Harriet, the Mother Superior of the Protestant Episcopal Order of All Saints in the United States, died in Baltimore in that year. This is the event typified by the death of Anna, wife of Tobit.

The senior and presiding bishop of the Methodist churches and the Mother Superior of the Protestant Episcopal Order of All Saints in the United States both died in the year 1876; and those functionaries being no longer necessary to the Methodist churches of the United States, consequently they were symbolized by Tobit and his wife Anna. And as all the churches symbolized by Tobias and his sons sent representatives to the great congress of religions at Chicago in 1893, and, of course, being represented singly and independently at that congress, symbolized the death of Tobias, their headship, whether real or imaginary, as it was the first time they were ever presented to the world, independently of a headship of some kind.

Tobit, Chap. 14, 3-4: "And when he was very aged, he called his son and the six sons of his son, and said to him, my son, take thy children; for, behold, I am aged, and am ready to depart out this life."

4. "Go into Media, my son, for I surely believe those

things which Jonas, the prophet, spake of Nineve, that it shall be overthrown and that, for a time, peace shall rather be in Media." Tobit's son, and his sons were seven in number, and are the Methodist Episcopal Church and its children. Tobias is the main body of the Methodist Episcopal Church, which includes the Methodist Episcopal South, the Methodist Episcopal African, the Methodist Episcopal African Zion, and the Methodist Episcopal Colored. The six sons of Tobias are the Free Methodist, the Congregational Methodist, the Primitive Methodist, the Protestant Methodist, the Welsh Calvinistic Methodist, and the Wesleyan Methodist.

The Methodist churches are all mentioned in the masculine gender, except those symbolized by the wives of Tobit and his son, Tobias; and aside from the churches symbolized by Tobit and Tobias, we have found none others mentioned in the masculine gender. Tobit's wife, Anna, the mother of Tobias, and the wife of Tobias were both relatives of the State Church of England; and as Tobit and his son Tobias, and his sons, all symbolize the Methodist churches that were created in America, we must look to the part that came from Europe, to symbolize their wives. The Methodist churches standing alone and independent of the state is the reason that the prophets mention them in the masculine gender; and those Episcopal parts that are or were connected with the state are spoken of in the feminine gender.

Tobit, 14-8: "And now, my son, depart out of Nineve." (This was the Nineveh to which Jonah was sent to proclaim its destruction, and typifies the collective churches of America.) "Because that those things which the prophet Jonas spake shall surely come to pass." This clearly foretells the destruction of, or a change in, the church of America. Tobit said this to his son shortly before he died, in 1876. Tobias lived until 1893.

Tobit, 14-14: "And he died at Ecbatana in Media, being an hundred and seven and twenty years old."

15. "But before he died he heard of the destruction of Nineve." Consequently the destruction of Nineve took place between 1876 and 1893.

Nahum, Chap. 2-8: "But Nineveh hath been from of

old like a pool of water; yet they flee away. Stand, stand, they cry, but none looketh back" (or causeth them to turn). "From of old, like a pool of water" will imply its former existence, and that this was the antitypical Nineveh, and to signify the date of the latter city. Nahum mentions some of the signs of the time in the days of the Lord's preparation. Nahum says that Nineveh is of old like a pool of water. Now water with the prophets always symbolize politics. For example: Revelation, Chap. 19-6: "And I heard as it were the voice of a great multitude, and as the sound of many waters." Nineveh symbolizes the collective body of the churches that have settled down into a political pool of corruption. The churches of the present day may be seen supporting some of the most corrupt political pools of our body politic.

Nahum, Chap. 2, 3-4: "The shield of his mighty men is made red (European socialists, with their red flag), the valiant men are in scarlet" (the Salvation army is the greatest, and more like Christ, of any organization on the globe, and it is they who are dressed in scarlet); "the chariots flash with steel in the day of his preparation and the spears are shaken terribly." (This will apply to the railway trains and the great battle ships that flash with steel, and the shaking of the spears, to the armaments of the nations.)

4. "The chariots rage in the streets, they jostle one another in the broadways; the appearance of them is like torches; they run like the lightnings." (This will apply to the great electric street car systems, as they are run by electricity, and the signals they carry appear like torches.)

Ecbatana and Media are Greaco-Assyric names of ancient cities and territories, symbolizing modern institutions; as the ancient city of Ashmetha, in Media, was changed into the modern name of Ecbatana; and also the name of the ancient city of Gaza of Media, was changed to that of Ecbatana; and when Tobit advised his son, Tobias, to go into Ecbatana, in Media, it symbolized the change of principles which the churches are being requested to make.

Many Jewish Writings Not Obtained.

As we quote largely, and use many of the symbolic numerals found in the Antiquities of Josephus, and as they are sacred and divine, and are the symbolic inspired works of Josephus, hence we give the preface to his Antiquities. Josephus himself symbolized an American historian, and at the same time he symbolizes our United States Treasury. So did the old Jewish temple in Jerusalem symbolize our financial and banking system of the present time. When Jerusalem was besieged by the Romans under Titus, they set the temple on fire by throwing a fire-brand into the golden window on the 27th day of Tamuz-Panemus, seventy years after the birth of Jesus Christ, and that particular time symbolized the Fusionists that endorsed the silver wing of Democracy on the 27th day of July, 1896, which was in the seventieth year after the birth of the son of man (Home Missionary Society), in the year 1826. The fire that started in St. Louis on that day will not be quenched until the temple is destroyed some time in the year 1898-9. He that hath understanding, let him reflect on the fire-brand that was hurled through the golden window of the temple on the 27th day of July, 1896, at St. Louis.

Preface of Flavius Josephus.

1. "Those who undertake to write histories do not, I perceive, take that trouble on one and the same account, but for many reasons, and those such as are very different one from another. For some of them apply themselves to this part of learning, to show their great skill in composition, and that they may therein acquire a reputation for speaking finely. Others of them there are who write histories in order to gratify those that happen to be concerned in them; and on that account have spared no pains, but rather gone beyond their own abilities in the performance. But others there are, who, of necessity and by force, are driven to write history, because they were concerned in the facts, and so cannot excuse themselves from committing them to writing, for the advantage of posterity. Nay, there are not a few who are induced to draw their historical facts out of darkness into light, and to produce them for the benefit of the public, on account of the great importance of the facts themselves, with which they have been concerned. Now of these several reasons for writing history, I must profess that two last were my own reasons also; for since I was myself interested in that war which we Jews had with the Romans, and knew myself its particular actions, and that conclusion it had, I was forced to give the history of it, because I saw that others perverted the truth of those actions in their writings.

"2. Now I have undertaken the present work, as thinking it will appear to all the Greeks worthy of their study; for it will contain all our antiquities, and the constitution of our government, as interpreted out of the Hebrew Scriptures. And, indeed, I did formerly intend, when I wrote of the war, to explain who the Jews originally were, what fortunes they had been subject to, and by

what legislator they had been instructed in piety, and the exercise of other virtues; what wars, also, they had made in remote ages, till they were unwillingly engaged in this last with the Romans; but because this work would take up a great compass, I separated it into a set treatise by itself, with a beginning of its own, and its own conclusion; but in process of time, as usually happens to such as undertake great things, I grew weary, and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign and, to us, an unaccustomed language. However, some persons there were who desired to know our history, and so exhorted me to go on with it; and, above all the rest, Epaphroditus, a man who is a lover of all kind of learning, but is principally delighted with the knowledge of history; and this, on account of his having been himself concerned in great affairs and many turns of fortune, and having shown a wonderful vigor of an excellent nature and an immovable virtuous resolution in them all. I yielded to this man's persuasions, who always excites such as have abilities in what is useful and acceptable to join their endeavors with his. I was also ashamed myself to permit any laziness of disposition to have greater influence upon me than the delight of taking pains in such studies as were very useful. I thereupon stirred myself, and went on with my work more cheerfully. Besides the foregoing motives, I had others, which I greatly reflected upon; and these were, that our forefathers were willing to communicate such things to others; and that some of the Greeks took considerable pains to know the affairs of our nation.

"3. I found, therefore, that the second of the Ptolemies was a king, who was extraordinarily diligent in what concerned learning, and the collection of books; that he was also peculiarly ambitious to procure a translation of our law, and of the constitution of our government therein contained into the Greek tongue. Now Eleazer the high priest, one not inferior to any other of that dignity among us, did not envy the fore-named king the participation of that advantage, which otherwise he would for certain have denied him; but that he knew the custom of our nation was to hinder nothing of what we esteemed ourselves from

being communicated to others. Accordingly I thought it became me, both to imitate the generosity of our high priest and to suppose there might even now be many lovers of learning, like the king; for he did not obtain all our writings at that time; but those who were sent to Alexandria as interpreters gave him only the books of the law, while there was a vast number of other matters in our sacred books. They indeed contain in them the history of five thousand years; in which time happened many strange accidents, many chances of war, and great actions of the commanders, and mutations of the form of our government. Upon the whole, a man that will peruse this history may principally learn from it that all events succeed well, even to an incredible degree, and the reward of felicity is proposed by God; but then it is to those that follow his will, and do not venture to break his excellent laws; and that so far as men any way apostatize from the accurate observation of them, what was practicable before becomes impracticable; and whatsoever they set about as a good thing is converted into an incurable calamity.

“And now I exhort all those that peruse these books to apply their minds to God; and to examine the mind of our legislator, whether he hath not understood his nature in a manner worthy of him; and hath not even ascribed to him such operations as become his power, and hath not preserved his writings from these indecent fables which others have framed; although by the great distance of time when he lived, he might have securely forged such lies; for he lived two thousand years ago; at which vast distance of ages the poets themselves have not been so hardy as to fix even the generations of their gods, much less the actions of their men, or their own laws. As I proceed, therefore, I shall accurately describe what is contained in our records, in the order of time that belongs to them; for I have already promised so to do throughout this undertaking; and this, without adding anything to what is therein contained, or taking away anything therefrom.

4. But because almost all our constitution depends on the wisdom of Moses, our legislator, I cannot avoid saying somewhat concerning him beforehand, though I

shall do it briefly; I mean, because otherwise, those that read my books may wonder how it come to pass that my discourse, which promises an account of laws and historical facts, contains so much of philosophy. The reader is therefore to know, that Moses deemed it exceedingly necessary that he would conduct his own life well, and give laws to others, in the first place should consider the divine nature, and, upon the contemplation of God's operations, should thereby imitate the best of all patterns, so far as it is possible for human nature to do, and to endeavor to follow after it; neither could the legislator himself have a right mind without such a contemplation; nor would anything he should write tend to the promotion of virtue in his readers; I mean, unless they be taught first of all that God is the Father and Lord of all things, and sees all things; and that thence he bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue into inevitable miseries. Now, when Moses was desirous to teach this lesson to his countrymen, he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rights between one man and another; but by raising their minds upwards to regard God and his creation of the world, and by persuading them, that we men are the most excellent creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit in all other things; for as to other legislators, they followed fables, and by their discourses transferred the most reproachful of human vices unto the gods, and so afforded wicked men the most plausible excuses for their crimes; but as for our legislator, when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it; and on those who did not so think, and so believe, he inflicted the severest punishments.

"I exhort, therefore, my readers to examine this whole undertaking in that view; for thereby it will appear to them that there is nothing therein disagreeable either to the majesty of God or to his love to mankind; for all things have here a reference to the nature of the universe;

while our legislator speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication, plainly and expressly. However, those that have a mind to know the reasons of everything, may find here a very curious philosophical theory, which I now, indeed, shall waive the explanation of; but if God afford me time for it, I will set about writing it after I have finished the present work. I shall now betake myself to the history before me, after I have first mentioned what Moses says of the creation of the world, which I find described in the sacred books after the manner following."

Josephus is purely American, and the greater part of his scriptural history is American, and in all of his works there is the history of the Israel of the United States of America. He mentions other states and nations for the purpose of tracing Israel to America; even Josephus himself was a symbol.

Antiquities, Book XX., Chap. 11-2: " * * * And now it will not be perhaps an invidious thing if I treat briefly of my own family, and of the actions of my own life, while there are still living such as can either prove what I say to be false or can attest that it is true; with which account I shall put an end to these Antiquities, which are contained in twenty books, and sixty thousand verses. And if God permit me I will briefly run over this war again, with what befell us therein to this very day, which is the thirteenth year of the reign of Caesar Domitian, and the fifty-sixth year of my own life. I have also an intention to write three books concerning our Jewish opinions about God and his essence, and about our laws; why, according to them, some things are permitted us to do and others are prohibited."

Now, the thirteenth year of the reign of Caesar Domitian symbolizes our year 1896 (which will be shown when we establish the birth of the son of man) and the fifty-sixth year of Josephus' own life would bring his birth in 1840. Keeping in mind that Josephus is the money power, or the national monetary and banking system, or our United States Treasury, as we find the birth of Jose-

plus to be the passage of the independent treasury bill, which passed the Senate January 23d and the House of Representatives June 30th, 1840. Thus was Josephus born.

As ancient Israel was separated from Judah and Jerusalem, so was the antitypical Israel of the South separated from the antitypical Judah and Jerusalem of the North.

The events pertaining to antitypical Israel of the South have to be recorded from the exodus of the grand embarkation of the celebrated 300, who settled in Georgia in 1736. In like manner we find the events recorded from the celebrated settlement of Plymouth Rock in 1620 to symbolize antitypical Judah and Jerusalem of the North, as Jerusalem, the money power, has ever been with the Northern States.

King David took Salem and named it Jeru-Salem, and when Israel had the unpleasantness with Rehoboam they seceded under Jeroboam, and talked back to Judah and said: "Now see to thine own house, David." * * * "But as for the children of Israel who dwelt in the cities of Judah, Rehoboam reigned over them." Thus the unpleasantness between prototypical Israel and Judah symbolized that which has ever existed between antitypical Judah of the North and antitypical Israel of the South. The same trouble existed between ancient Israel, Judah and Jerusalem that has ever existed between the North and South and the power of Northern money.

The Life of Flavius Josephus.

Section 1. "The family from which I am derived is not an ignoble one, but hath descended all along the priests, and as nobility among several people is of a different origin, so, with us, to be of the sacerdotal dignity is an indication of the splendor of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also."

Meaning Washington, as he was the first course of the twenty-four Presidents, and the twenty-fourth course will be in power at the end of the 6,000 symbolic ages, which will be some time between the years 1896 and 1900; and it will be during the administration of the twenty-fourth President; as our first twenty-four Presidents were symbolized by the twenty-four elders that John mentions in his Revelation. Also the first twenty-four courses mentioned by Josephus typified our first twenty-four Presidents.

The family of Josephus was founded, or sprung from the following source: On the 9th day of February, 1791, Congress chartered a national bank, with a capital of \$10,000,000, two millions of which was for the benefit of the United States Government. Now, Josephus, being in his 56th year, in the year 1896, he must have been born in 1840, and we find his birth in the passage of the independent treasury bill, which was finally passed by Congress on the 30th day of June, 1840, and which provided for an independent treasury for the safe keeping of the public funds, and their entire and total separation from banking institutions.

President Van Buren said in a message that he had prepared urging Congress to pass the measure: "Be the present issue for good or evil, it is for posterity that I write this message." A writer in the Democratic Review for April, 1840, said: "The great event of Van Buren's administration, by which it will hereafter be known and designated, is the divorce of bank and state in the fiscal affairs of the national government, and the return, after half a century of deviation, to the original design of the Constitution."

Thus did Josephus (independent treasury) spring from the first of the twenty-four courses. The first bank of the United States established in 1791, in the days of Washington, was the first course. We have said that Josephus was American. We find interesting evidence in support of this in the phrases which he uses, as none of the other ancient Scriptures, when translated into English, have as many words as are commonly used by the masses of the American people, and were not used by, and were unknown to, the people of the time he is supposed to have written his Antiquities. The following are a few of the very many specimens:

Villain,	Calculate,	Perhaps,
Instance,	Hard-by,	Votes,
Regiments,	Drums,	Gauls,
Record,	Spaniard,	Ringleader,
Forged Deeds	Sallies,	Frigid,
And Conveyances,	Meantime,	Snatched,
Concession,	Contemporaries,	Exporting,
Slaves,	Theocracy,	Pulchritude,
Importing,	Domestic servant,	Scurrilous,
Essence,	Appellation,	Animadvert,
Mountebank,	Phenomena,	Plunder,
Obliged,	Armenians,	Millions.

Judith Destroys Holofernes,

Who Is a Symbol and a Part of the Iniquitous Banking System of the United States.

Apocrypha. Judith, Chap. 1, 1 to 5: "In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city, in the days of Arphaxad, which reigned over the Medes in Ecbanata."

2. "And built in Ecbatana walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits and the breadth thereof fifty cubits."

3. "And set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits."

4. "And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen."

Nabuchodonosor is here used as symbol of Charles the First of England, who reigned in Nineve (England), the great city, in the days of Arphaxad (Puritan) parliamentarians. Charles the First came to the throne in the year 1625, and the twelfth year of his reign would be in the year 1637, when Charles the First (Nabuchodonosor) made war with Arphaxad (Puritan) parliamentarians, and so vigorously were they persecuted that large numbers of them sought an asylum in America.

Then he marched in battle array with his power against King Arphaxad (parliamentarians) in the seventeenth year. This would be in 1642, seventeen years after 1625. This is the date of the battle of Edghill, between Charles the First and the parliamentarians.

And built in Ecbatana walls round about of stones hewn three cubits broad and six cubits long. The Long Parliament passed a bill called the Triennial bill, which provided that there should be a parliament at least every three years. This bill was foretold in the stones three cubits broad. The stones, six cubits long, point to the six years of strife between Charles the First and the parliamentarians.

In the sixteenth verse of this same chapter it says: "So he returned after to Nineve."

"Both he and his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days (years)." This hundred and twenty days' rest is the hundred and twenty years of peace for the Puritan (parliamentarians) and freedom from royal persecution, from the year 1645 to 1765, when the stamp act was passed, and the persecution of the Puritans (Arphaxad) is commenced again. These were the descendants of the very Puritans who came to America to escape the persecutions of Charles the First, more than a hundred years before. "And set the towers thereof upon the gates of it an hundred cubits high." This hundred cubits (years) carries us forward from the year of the passage of the stamp act, 1765, to the year 1865, when the civil war came to an end and organized capital first began to make its power felt.

This money power is the modern Nabuchodonosor, which, under the protection of unjust laws, has grown to be the most gigantic evil that ever threatened the life of a nation. And made the height of the wall seventy cubits. Seventy years from 1865 would leave 1795, the year when John Jay, who had been appointed envoy extraordinary to England, negotiated a treaty which secured to the Americans many rights claimed by them. In October of the same year a treaty was concluded with Spain, by which the boundaries between the Spanish territories of Louisiana and Florida and the United States were defined. That treaty also secured to the United States the free navigation of the Mississippi River, and the use of New Orleans as a port for ten years.

These later privileges, though secured for only ten

years, were never lost, for before that time had expired the United States had purchased Louisiana, and then owned both sides of the Mississippi River, from its source to the Gulf of Mexico.

"And the breadth thereof fifty cubits." Fifty years before 1865 would be 1815, when the Dey of Algiers declared war against the United States because of his dissatisfaction with the payment of certain tribute demanded by him.

Commodore Decatur captured an Algerine man-of-war and brought the war to a successful termination.

"And set the towers thereof upon the gates of it an hundred cubits high." One hundred years before 1865 the stamp act was passed, and went into effect November 1st, 1765. This law required the colonists of America to stamp every paper, deed, will, or other document issued, and by this tax England purposed to raise a revenue from America.

"And the breadth thereof, in the foundation, three score cubits." Sixty years before 1865 the war with Tripoli was ended by treaty, June 4th, 1805.

"And he made gates thereof, even the gates that were raised to the height of seventy cubits." Seventy years before 1865 carries us back to the treaties spoken of—negotiated in 1795. "And the breadth of them was forty cubits." Forty years before 1865, in 1825, Mr. Poinsett was appointed the first American minister to Mexico, with instructions implying that the United States contemplated extending its jurisdiction to the Rio Grande.

In the twelfth year of the reign of Nabuchodonosor he made war upon Arphaxad. The twelfth year of the reign of Nabuchodonosor, which began in 1865, would be 1877, and the war which Nabuchodonosor (the money power) commences against Arphaxad (the commonalty) is the reduction of wages of the employes of the Baltimore and Ohio Railroad, which resulted in one of the greatest strikes that has ever taken place in this country or on the globe. State troops were called out in Maryland, Ohio, West Virginia, and Pennsylvania, and the Federal troops in West Virginia. Engagements between the strikers, their friends, and the soldiers occurred in Baltimore, in

which several persons were killed and a large number wounded. In Pittsburg, Pennsylvania, the strikers captured a car filled with coke, saturated the mass with petroleum and igniting it pushed the car into the round-house, which, with all its contents, was burned.

Between two and three hundred lives were lost in Pittsburg. Bloody riots occurred in Chicago, in which artillery was freely used. There were seven railroads and eighty-four thousand employes concerned in this strike, and the loss of property was enormous—that of the company, in the city of Pittsburg, Pa. (the Pennsylvania Central), amounted to \$12,000,000, for which the county was subsequently sued. “Then he (Nabuchodonosor) marched in battle array with his power against King Arphaxad in the seventeenth year, and he prevailed in his battle.” The seventeenth year of Nabuchodonosor would be in 1882, when the money power (Nabuchodonosor) gains, and the people (Arphaxad) lose, by a bill which passes both houses of Congress, and is signed by the President July 12th, 1882, extending the charters of the national banks. “And in the eighteenth year, the two and twentieth day of the first month (January 22d, 1883), there was talk in the house of Nabuchodonosor, King of the Assyrians, that he should, as he said, avenge himself on all the earth. So he called unto him all of his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.”

Judith, Chap. 1-5: “Even in those days King Nabuchodonosor made war with King Arphaxad in the great plain, which is the plain in the borders of Ragau.”

Judith, Chap. 1-6: “And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch, the King of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.”

Judith, Chap. 1-7: “Then Nabuchodonosor, King of the Assyrians, sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast.”

Judith, Chap. 1-8: "And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the plain of Esdrelom."

Judith, Chap. 1-9: "And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and 'Chellus, and Kades, and the river of Egypt, and Taphmes, and Ramesse, and all the land of Gesem."

Judith, Chap. 1-10: "Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia."

Judith, Chap. 1-11: "But all the inhabitants of the land made light of the commandment of Nabuchodonosor, King of the Assyrians; neither went they with him to the battle, for they were not afraid of him; yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace."

Judith, Chap. 1-12: "Therefore Nabuchodonosor was very angry with all this country, and swore by his throne and kingdom that he would surely be avenged upon all the coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas."

Judith, Chap. 1-13: "Then he marched in battle array with his power against King Arphaxad in the seventeenth year, and he prevailed in his battle; for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots."

Judith, Chap. 1-14: "And became lord of his cities, and came unto Ecbatana, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame."

Judith, Chap. 1-15: "He took also Arphaxad in the mountains of Ragau, and smote him through with his darts and destroyed him utterly that day."

Judith, Chap. 2-1: "And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor, King of the Assyrians, that he should, as he said, avenge himself on all the earth."

Judith, Chap. 2-2: "So he called unto him all his officers, and his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth."

Judith, Chap. 2-3: "Then they decreed to destroy all flesh, that did not obey the commandment of his mouth."

Judith, Chap. 2-4: "And when he had ended his counsel, Nabuchodonosor, King of the Assyrians, called Holofernes, the chief captain of his army, which was next unto him, and said unto him."

Judith, Chap. 2-5: "Thus saith the great king, the lord of the whole earth, behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses, with their riders, twelve thousand."

The eighteenth year of Nabuchodonosor would be eighteen years after 1865, in the year 1883, when the House bill to reduce internal revenue taxation having been adopted, is sent to the Senate, where it is recommitted to the Committee on Finance, who report it on the 4th of January, with amendments embracing a thorough revision of the tariff based upon the report of the tariff commission. After several conferences the bill is adopted by both houses March 3 of that year. The consequences of the so-called revision or reformed tariff were injurious to the people in many respects. We will note one, that of crockery alone, during the year 1883 the importations are estimated at \$8,000,000, an increase of \$2,000,000 over the previous year, due, it is claimed, to the construction of the recent revision of the tariff, which practically gives the foreign manufacturers the advantage of 10 per cent. reduction in the duties.

II. Esdras, Chap. 15, 27-28-29: "For now are the plagues come upon the whole earth, and ye shall remain in them; for God shall not deliver you, because ye have sinned against him."

28. "Behold an horrible vision, and the appearance thereof from the east."

29. "Where the nations of the dragons of Arabia shall

come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble."

The plagues are hurrying upon Europe; they are nearly all under arms already. The horrible vision is appearing from the east in the Armenian massacres, and the vision will be established when the nations of the dragons of Arabia (which symbolize all Mohammedism, and all things pertaining to monarchy, as there are many millions of them beside the Turks) shall arm themselves and come upon Europe (earth) like the wind. Read 15th chapter of II. Esdras.

Judith, Chap. 2-6: "And thou shalt go against all the west country, because they disobeyed my commandment."

Judith, Chap. 2-7: "And thou shalt declare unto them that they prepare for me earth and water; for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them."

Judith, Chap. 2-8: "So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow."

Judith, Chap. 2-9: "And I will lead them captives to the utmost parts of all the earth."

Judith, Chap. 2-14: "Then Holofernes went forth, from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur."

Judith, Chap. 2-15: "And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand and twelve thousand archers on horseback."

Judith, Chap. 2-16: "And he ranged them, as a great army is ordered for the war."

Judith, Chap. 2-17: "And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision."

Judith, Chap. 2-18: "And plenty of victual for every man of the army, and very much gold and silver out of the king's house."

Judith, Chap. 2-19: "Then he went forth and all his power to go before King Nabuchodonosor in the voyage,

and to cover all the face of earth westward with their chariots, and horsemen, and their chosen footmen."

Judith, Chap. 2-20: "A great number also of sundry countries came with them like locusts, and like the sand of the earth; for the multitude was without number."

Sands of the earth refers to the people of Europe, and their institutions. We have adopted the European monetary system, of which contracted currency is the crowning iniquity, and as a result are suffering many of the evils of Europe. "And they went forth of Nineve three days' journey." The word Nineve means handsome, or agreeable, and their going forth three days' journey is their going three years from prosperity, or prosperous times.

Judith, Chap. 2-21: "And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain, which is at the left hand of the upper Cilicia."

Judith, Chap. 2-22: "Then he took all of his army, his footmen, and horsemen, and chariots, and went from thence into the hill country."

Judith, Chap. 2-23: "And destroyed Phud and Lud, and spoiled all the children of Rassas, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians."

Judith, Chap. 2-24: "Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea."

Judith, Chap. 2-25: "And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia."

Judith, Chap. 2-26: "He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes."

Judith, Chap. 2-27: "Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds; also he spoiled their cities and utterly wasted their coun-

tries, and smote all their young men with the edge of the sword."

Judith, Chap. 2-28: "Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly."

This means that the young industries were ruined and the price of grain, wool, and other products were lowered or taken away and became naught. Damascus is used here as a symbol of America, because it is in a very fertile valley.

Judith, Chap. 3-1: "So they sent ambassadors unto him to treat of peace, saying,"

Judith, Chap. 3-2: "Behold, we the servants of Nabuchodonosor, the great king, lie before thee; use us as shall be good in thy sight."

Judith, Chap. 3-3: "Behold, our houses and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee."

Judith, Chap. 3-4: "Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee."

Judith, Chap. 3-5: "So the men came to Holofernes, and declared unto him after this manner."

"Judith, Chap. 3-6: "Then came he down toward the coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid."

The garrisons set in the high cities are the banks, trusts and all other corporations advocating a contracted medium of exchange. The chosen men took out of them for aid are the great political newspapers, which could not exist without aiding the present administration, and the present administration would not have been there to aid, without the will of the masters, of both the chosen men (newspapers) and the administration.

Judith, Chap. 3-7: "So they and all the country round about received them with garlands, with dances, and with timbrels."

Judith. Chap. 3-8: "Yet he did cast down their fron-

tiers, and cut down their groves; for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god."

Judith, Chap. 3-9: "Also he came over against Esdraelon near unto Judea, over against the great strait of Judea."

Judith, Chap. 3-10: "And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army."

Judith, Chap. 4-1: "Now the children of Israel, that dwelt in Judea, heard that Holofernes, the chief captain of Nabuchodonosor, King of the Assyrians, had done to the nations, and after what manner he had spoiled all their temples, and brought them to naught."

Judith, Chap. 4-2: "Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God."

Judith, Chap. 4-3: "For they were newly returned from the captivity, and all the people of Judea were lately gathered together; and the vessels, and the altar, and the house, were sanctified after the profanation."

Judith, Chap. 4-4: "Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem."

Judith, Chap. 4-5: "And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war; for their fields were of late reaped."

Judith, Chap. 5-1: "Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries."

Judith, Chap. 5-2: "Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast."

Judith, Chap. 5-3: "And he said unto them, tell me now, ye sons of Chanaan, who this people is, that dwelleth

in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army?"

Judith, Chap. 5-4: "And why have they determined not to come and meet me, more that all the inhabitants of the west?"

Achior's Description of Israel (United States.)

Apocrypha. Judith, Chap. 5-5: "Then said Achior (trouble), the captain of all the sons of Ammon (son of my people), let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people which dwelleth near thee, and inhabiteth the hill countries; and there shall no lie come out of the mouth of thy servant."

6. "This people are descended of the Chaldeans."

7. "And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea."

8. "For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew; so they cast them out from the face of their gods, and they fled into Mesopotamia and sojourned there many days."

9. "Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwelt and were increased with gold and silver, and with very much cattle."

10. "But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation."

"And are come up from the place where they were scattered." Come up, and go up, are used by the prophets, almost in every instance, when speaking of heaven, and they mean the United States, for the heaven they say so much about will not answer for that celestial or spiritual place, supposed to be somewhere on the other side of the supposed purgatory. In the majority of instances, where the heaven is used by the prophets it cannot be spiritualized. "Seated in the hill country, for it was desolate." The

Bible and all history do not record the desolation of Palestine, and America will answer to that desolate place, as it was without a civilization. Also the hill country will, as the civil states' governments of Israel, or of God's people, nearly always are called the mountains, or my mountains, as, "I will call for a sword throughout all of my mountains."

II. Esdras, Chap. 13-39: "And whereas thou sawest that he gathered another peaceable multitude unto him."

40. "Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea, the King, whom Salmanasar, the King of Assyria, led away captive, and he carried them over the waters, and so they came into another land."

41. "But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt."

Long before this captivity the ten tribes had separated from the house of Judah, in the time of Jeroboam and Rehobohm, and the ten tribes created the kingdom of Israel on the north of Judah, and remained there until their captivity by Salmanasar, king of Assyria; their return is not recorded in any of the scriptures, excepting to this place which was desolate by the peaceable multitude mentioned by Esdras, second book, Chap. 13, verse 39. Some of the prophets call it the land that was always waste.

Ezekiel, Chap. 34-13: "And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in the inhabited places of the country."

14: "I will feed them with good pasture and upon the mountains of the height of Israel shall their fold be; there shall they lie down in the good fold, and on fat pasture shall they feed upon the mountains of Israel."

II. Esdras, Chap. 13-42: "That they might there keep their statutes, which they never kept in their own land."

43. "And they entered into Euphrates by the narrow passages of the river."

These narrow passages of the river signify small streams of emigrants and the slow settlement of weak nations, as they moved on toward western Europe, and thence to America.

44. "For the most high, then shewed signs for them, and held still the flood until they were passed over."

45. "For through that country there was a great way to go, namely, of a year and a half; and the same religion is called Arsareth."

46. "Then dwelt they there until the latter time; and now when they shall begin to come."

47. "The highest shall stay the springs of the streams again that they may go through; therefore, sawest thou the multitude with peace."

Achior, in the 15th verse, beginning with Judith, 5-5, gives an exact history of Israel from the time of the calling of Abraham until the ten tribes were scattered in captivity, and lost their identity in mingled blood, and at last returned to the hill country, the new Jerusalem, the Israel of America.

11. "Therefore the King of Egypt rose up against them, and dealt subtilly with them, and brought them low with laboring in brick, and made them slaves."

12. "Then they cried unto their God, and he smote all the land of Egypt with incurable plagues; so the Egyptians cast them out of their sight."

13. "And God dried the red sea before them."

14. "And brought them to Mount Sina (the senna shrub) and Cades-Barne, and cast forth all that dwelt in the wilderness."

15. "So they dwelt in the land of the Amorites, and they destroyed by their strength all of them of Esebon (device) and passing over Jordan (descending) they possessed all the hill country."

16. "And they cast forth before them the Chanaanite (Canaanite), the Pherezite, the Jubusite, and the Sychemite, and the Gergesites, and they dwelt in that country many days."

17. "And whilst they sinned not before their God,

they prospered, because the God that hateth iniquity was with them."

18. "But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies."

19. "But now they are returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem (vision of peace), where their sanctuary is, and are seated in the hill country; for it was desolate."

This nineteenth verse will conform to the United States in almost every respect. A more exact description of the emigration and settlement of this country could not be given in so few words.

Judith, Chap. 8-4: "So Judith was a widow in her house three years and four months."

Judith, Chap. 10, 21-22: Now, Holofernes rested upon his bed under a canopy, which was woven with purple and gold and emeralds and precious stones."

22. "So they shewed him of her; and he came out before his tent with silver lamps going before him."

Judith, Chap. 12, 10-11: "And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet."

11. "Then said he to Bagoas, the eunuch, who had charge over all that he had, go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us."

Judith, Chap. 12, 18-20: "So Judith said: I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born."

20. "And Holofernes took great delight in her and drank much more wine than he had drunk at any time in

Judith, Chap. 13-4: " * * * Then Judith, standing by his (Holofernes) bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem."

5. "For now is the time to help thy inheritance, and

to execute mine enterprises to the destruction of the enemies which are risen against us."

6. "Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence."

7. "And approached to his bed, took hold of the hair of his head, and said, strengthen me, O Lord God of Israel, this day."

8. "And she smote twice upon his neck with all her might, and she took away his head from him."

9. "And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes' head to her maid."

While Holofernes (the money power) was sleeping, confident of victory, he was overthrown and destroyed by the people (Judith).

Judith, Chap. 16, 23-24-25: "But she (Judith) increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia; and they buried her in the cave of her husband, Manasses."

24. "And the house of Israel lamented her seven days, and before she died she did distribute her goods to all them that were nearest of kindred to Manasses, her husband, and to them that were nearest of her kindred."

25. "And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death."

In the year 1893, the mints of India closed to the free coinage of silver, and Russia decided to coin 100,000,000 gold rubles, and further than this, there is record in Judith, Chap. 2-2, that at a secret council in 1893, it was concluded to afflict the whole earth (Europe). This council is recorded no other place than in the Apocrypha, and that increases the secrecy, as it is read only by a few, and it is not reckoned among the Canonical Scriptures, yet that secret decision of plutocratic (Nabuchodonosor) to contract the currency of Europe, will be exposed along with the secret alliance between the American plutos and our Presidential administrations, of which has appeared, and been heard, in loud and plain language, in the halls of the

Senate and Congress since 1892; and the same alliances will continue until the mystery of God is finished, about the time that Judith beheads Holofernes.

Daniel, Chap. 12-11: "And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The continual burnt offerings were taken away in the year 602, and the abomination of desolation was set up ("in the holy place where it ought not") 1290 days (years) after in the year 1892.

Manasses, the husband of Judith, who dies in the barley harvest, symbolizes the values of our Federal moneys, and his death symbolizes the destruction of the values of those Federal moneys, especially our silver medium of exchange by act of Congress in 1892.

That act of Congress in 1892 was the abomination of desolation that was set up 1,290 years after the continual burnt offerings were taken away in the year 602.

The abomination of desolation made Judith a widow in 1892.

Judith was a widow three years and four months, when she went into the camp of Holofernes in 1895. And she remains in his camp until she is invited to the banquet for the servants of Holofernes, which will happen in the year 1899.

Judith, Chap. 13-1: "Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds; for they were all weary, because the feast had been long."

One of the two strokes may come when the United States re-constructs the volume and values of the Federal money by statute; that will discomfit the hosts of Nabuchodonosor (plutocracy), as there is not hard money (gold and silver) sufficient on the globe with which to liquidate the National, State, and individual indebtedness of the United States. Then with what, or when, will it be paid? It will be paid with strikes, insolvency, panics, and inevitable helpless repudiation.

The European national debts and their great navies

and standing armies, along with monarchy and a multitude of pensioned nobility and many other things, too numerous to mention, all of which go to make up the great aggregate of the antitypical flood that is now upon the earth (Europe), which flood has nearly subsided and the Ark is resting by the alliances of the nations concerning the Turks. The alliance was typified by the Ark, which means covenant, resting on Mount Ararat in Armenia, Turkey. Mountain typifies a government.

Noah and his family leaving the Ark (covenant) typifies the nations breaking their covenant, which they have by allowing the Turkish butcheries in which the Turks have violated their former agreements with the nations of Europe. Thus Noah has come out of the Ark (covenant) and planted his vineyard, and is drunken and naked, and his younger son, Ham, the father of Cain, which typifies the Turks, is making sport of the nakedness of his father, which typifies the lethargy of the European nations in allowing the atrocities of the Turks in Armenia.

Noah (allied Europe) will soon awake from his debauch; then he will know what his younger son (the Turks) has done unto him.

Shem and Japheth have already spread the garment (covenant) over the nakedness of their father. They have kept their faces backward and have pretended that they have not seen the nakedness of their father, which is Mohammedans butchering the Christians of Armenia, where the Ark (covenant) is resting.

When European alliances are broken, then Noah will curse Canaan, the son of Ham, the offender, who symbolizes the Turkish Mahometan religion, which sprung from the Arabians. Cain, who slew his brother Abel before the symbolic flood, was a type of the Arabs, as the city he built in the land of Nod and named it after his son Enoch, who symbolized the Turkish Mahometans, who are the offsprings of the Arabs of the land of Nod, on the east of Eden (Palestine).

The Lord has already cursed Cain (Mahometans) and set a mark upon him long ago (even before the traditional flood). The Lord says to Cain: "A fugitive and

a wanderer shalt thou be in the earth" (Europe), and Cain complained, saying: "Whosoever findeth me shall slay me." And the Lord said unto him: "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold." (Seven great crusades went to slay Cain and all received the sevenfold vengeance.) The Mahometan (Turks) has been a fugitive and a wanderer (the Old Testament says a fugitive and a vagabond) in the earth (Europe) since they were created. At one time they overran nearly all the best portions of Europe; yet as a wanderer and a vagabond they seem to have had some special protection from the Almighty, up to the present time, and will until Noah awakes from his wine and curses them. Then they will become a "servant of servants" unto his brethren, who are the Shem and Japhethen families, the two oldest sons of Noah, who made their settlements in the northern parts of Europe soon after the traditional flood.

Genesis, 9-18: "And the sons of Noah, who went forth of the Ark, were Shem and Ham and Japheth; and Ham is the father of Canaan. These three were the sons of Noah, and of these was the whole earth overspread."

Here is proof that Europe, or the old Roman empire, constituted all the territory that the prophets call the earth, and world. The prophets say nothing of a globe and of its circularity, and, furthermore, they place all the families of Noah in their especial territories, that were divided unto, and, further than that, they use the expression, "in the earth," instead of "on the earth," as in Genesis, 10-32: "These are the families of the sons of Noah, after their generations in their nations. And of these were the nations divided in the earth after the flood."

Genesis, 11, 1-2-3-4-5-6-7-8-9: "All these things have yet to take place, as the flood is not yet past away. The whole earth (Europe) is of one language, meaning to do evil, and of one mind in all principal things. And thus, figuratively, the nations of Europe journey east, adopt eastern customs, and find a plain in the land of Shinar, and they will propose to one another to build the tower, whose top may reach unto heaven (United States).

When heaven is mentioned by the prophets it sym-

bolizes the United States of Israel. Consequently, the tower that the nations of Europe will propose to build on the plain of Shinar will be something to affect the United States, as the monarchies of Europe are beginning to dread its influence and power more and more, as its influence is rapidly advancing. Mark how they are to burn their brick to build the tower; burn them thoroughly instead of thoroughly, and they are to have slime for mortar and brick for stone, thus symbolizing the weakness of their building material.

They that build the city and tower are called the "children of men," and man in prophecy always symbolizes a nation, thus meaning the nations.

Now mark the words: "Let us go down and there confound their language." Here the Almighty is the speaker. He says: "Let us." Us is plural; consequently he must mean some of his angels, and angels are literal agencies, chief of which is Michael, the archangel (chief angel) who always symbolizes the United States of Israel. Consequently, the United States will be the chief agency that will confound the purposes (language) of the nations of Europe (earth).

A legend of the building of Babel is said to be in the British Museum among the Assyrian tablets. That is not strange, as nearly all nations have a flood legend. There are several antiquated ruins that bear the traditional name, Tower of Babel, and there is little doubt but there was at some time far back in the misty past something of a prototype of the tower that is being built by the nations of Europe of slime and brick, instead of mortar and stone.

Now let us conjecture for a moment and find something in Europe that the Tower of Babel might symbolize in these later times. In the first place, these are the days of the Almighty's preparation; secondly, all Europe is laboring under an overwhelming debt. So mighty is this debt that some of the nations have not any hope of ever paying any part except the interest, and all the nations are lying on their arms, and they are all afraid; all have diminished their currency and they have many covenants ((alli-

ances), one with the other. In all of these things they differ one with the other so little that it is hardly perceptible; so in like manner they are of one language—one design.

And from thence, did the Lord scatter them abroad upon the face of all the earth (Europe). Therefore was the name of it called Babel, because the Lord did there confound the language of the earth (Europe).

Now the city and the tower was not called Babel until the language of all the earth had been confounded, from that time it was to be called Babel.

The two oldest sons of Noah, Shem and Japheth (meaning the nations of Europe that are older than the Turkish) yet have their faces turned backward from the nakedness of their father (Noah), which symbolizes their non-interference with the Turks in regard to the Armenian horrors; yet, at the same time, they are building the city and tower with one mind and one purpose, that the top might reach unto heaven (United States) for the purpose of making a name for themselves that they may not be scattered upon the face of the earth (Europe). The nations fear something in their midst, hence their great armaments and armies, and their covenants with each other, which symbolizes the Ark (covenant). The covenant is now resting on Mount Ararat (Turkish Armenia).

Their covenants (language) will be broken. Then their city and tower will be called Babel, because they will disagree.

Europe, the great syndicate of nations, symbolizes the city, and by their alliances they are building the tower; all of which will be confounded before they reach as far as heaven (United States).

Their effort to reach heaven means that the European nations will try to influence the United States to join them in forming an alliance.

The tower, in one respect, symbolizes in its ascent towards heaven (United States) at the present time, March, 1897, the agitation of the international agreement for international bimetallism, but their tower will only ascend toward heaven far enough to complete their own destruction.

Let us not forget the nature of their material of which they are building the tower on the plains of Shinar, near the river Euphrates, the ancient territory of Babylonia, all of which symbolize the retrogradation of the great syndicate of Europe (earth) to the Babylonish institutions of antiquity.

In the beginning of the tower they say: "Let us make brick and burn them throughly." And they had brick for stone and slime had they for mortar.

They burn their brick throughly instead of thoroughly, and they have brick instead of stone, and slime have they instead of mortar. See Genesis, Chap. 11, 1 to 10.

Revelations, Chap. 14-6: "And I saw another angel (agency) flying in mid-heaven (in the midst of the United States) having an eternal gospel to proclaim unto them that dwell on the earth (Europe)."

And unto every nation and tribe and tongue and people.—Chap. 14-8. And another, a second angel (agency) followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

John saw the two agencies in mid-heaven, the first having an eternal gospel to proclaim, the second was proclaiming the fall of Babylon.

The word heaven, throughout all the Scriptures, symbolizes the United States (which is Israel restored) both before and after our resurrection and transfiguration, consequently the two agencies are yet to come by the influence of the United States.

Now will the first agency proclaim the same old staggering theology of the past nineteen centuries? We believe not, as such would be repugnant to common sense.

The old theology has nearly run its course, and has accomplished precisely that which the Almighty created it for.

The first agency may come when the people of the United States become aware of their identity as the children of antitypical Israel; that knowledge of itself would be resurrection. Then how long before we would be transfigured, in nearly all of our ways?

And another, a second agency, followed, saying: "Fallen, fallen is Babylon the great."

Thus great Babylon will fall when the United States confounds their one language, which is the united purpose of Europe to enslave the commonality of civilization.

By their allied discriminating statutes regulating money values, greatly favoring all centralized systems, and the downfall of which is foretold in the Apochrypha, Book of Judith.

We believe the fall of Babylon, the confusion of tongues at the time of Babel, and the beheading of Holofernes, the chief captain of all the hosts of Nabuchodonosor, who reigned in Nineve, by the hand of Judith, all symbolize the same literal event, which is the fall of centralized capital in Europe (earth) and the destruction of all the monarchies of Europe.

Judith Goes as a Spy to the Camp of Holofernes.

What Judith says before she goes to decapitate the chief captain of Nabuchodonosor. Judith, 8-32: "Then said Judith unto them, Hear me, and I will do a thing that which shall go through all generations to the children of our nation."

Some things that Judith says to Holofernes after entering his camp: Judith, 11-14: "For they have sent some to Jerusalem because they also that dwell there have done the like, to bring them a license from the Senate." Europe will look for the United States Senate to enact something favorable to plutocracy. Judith, 11-15: "Now when they shall bring them word they will forthwith do it, and they shall be given thee to be destroyed the same day."

Judith, 11-16: "Wherefore I, thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it."

Judith, 12-7: . . . "Thus she abode in the camp three days."

Judith, 12-10: "And in the fourth day Holofernes

made a feast to his own servants only, and called none of the officers to the banquet."

On the fourth day of Judith's sojourn in the camp of the Assyrians, Holofernes, their chief captain, makes a feast and his own servants only are bidden to attend, and called none of the officers to the banquet.

Judith, 12-11: "Then said he to Bagoas, the eunuch who had charge over all that he had, go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us."

Now mark the peculiarity of the guests that are bidden to the banquet. It seems to be a banquet for servants only; not even an officer received an invitation, yet after the servants are bidden, Holofernes sends his eunuch to persuade Judith the Hebrew woman, to attend, who gracefully accepts, and says she will speedily obey; but at the banquet Judith eats none of their victuals nor does she drink any of their wine. She partakes only of that which her own maid prepares for her, plainly showing that the United States will not adopt any of the things proposed by that international monetary congress.

Judith, 12-15: "So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them."

Judith, 12-16: "Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day he had seen her."

Judith, 12-17: "Then said Holofernes unto her, Drink now, and be merry with us."

Judith, 12-18: "So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born."

Judith, 12-19: "Then she took and ate and drank before him what her maid had prepared."

Judith, 12-20: "And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born."

Judith says that her life is magnified in her more than all the days since she was born, showing that the two enactments by Congress, that were symbolized by the two strokes that severed the head from Holofernes, will be the most important and far-reaching of any enactment since the division and value of our money was regulated by statute (and called federal money) in the year 1792.

The banquet especially for the servants of Holofernes, and where Judith, the Hebrew woman, is persuaded to take a part symbolizes the international monetary conference now being agitated in Congress; the European delegates to that conference, from the nature of the case, will be the servants of plutocratic Nabuchodonosor (who are the slaves of monarchy and mammon).

Judith being in their camp some time prior to 1896 until the end of the feast of the servants symbolizes our contracted currency, being similar to that of Europe since that time.

Judith's Introduction to Holofernes.

Judith, 10-21: "Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones."

Judith, 10-22: "So they shewed him of her; and he came out before his tent with silver lamps going before him."

The silver lamps symbolize the silver problem that has shown before all Europe for years, or since 1871, when Germany degraded silver by adopting the single gold standard, of which nearly all nations of Europe have imitated.

Judith, 13-1: "Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds, for they were all weary, because the feast had been long."

The feast being a long one symbolizes a long conference; it lasts until the evening. We will conjecture the evening to symbolize the beginning of the great European night of thick darkness, and trouble, that is fast approaching, which is to tear down every kingdom of the

earth (Europe) and at that time our financial stress will become as a "night of thick darkness."

Judith, 13-2: "And Judith was left alone in the tent, and Holofernes lying along upon his bed; for he was filled with wine."

After the international monetary conference miscarries, which is symbolized by the servants going to their beds in the evening, and Judith being left alone with Holofernes, symbolizes the two contracted currency systems, both European and American, which will be left confronting each other without the medium of a delegated congress, and about that time the financial condition of the United States will be alarming, for through the ponderous channels of syndicated capital, the substance of the commonality will with increasing rapidity continue to flow to the great corporated centers of the globe, until the little property left to the commonalty will be almost without a value, for lack of sufficient money to represent its value.

And at the same time Holofernes, who symbolizes the confederated despotic money power of Europe, about that time will drink deeper and much more from his contracted golden standard wine than he had drunk at any one time in one day (year) since his birth.

After the feast of servants Holofernes believes his golden clutch upon the commonalty to be invulnerable, so he is lying in a drunken stupor, upon his bed of piled up billions of supposed wealth; those vast billions do not consist of gold and silver coin, but in gold bonds and securities, which he believes to be equally as good, as they are payable in gold coin, both principal and interest. How strange! as there is scarcely gold coin upon the globe to pay the interest for one year only.

The possessors of these vast billions of supposed wealth have strong cords upon the majority of the legislators and executives, and upon the press, of both Europe and America, and the same power has the legions of Europe all equipped, drilled, and lying upon their arms, for the sole purpose of protecting royalty, nobility, and confederated wealth. This condition of affairs has been gradually

ensnaring its carrion claws upon the commonalty while the demon royalty and shoddy aristocracy are persuading the masses that these vast armies and armaments are to protect the honor of the nations, and for the safety of common humanity.

Now let the reader turn his attention to the overtaxed and starving millions of British India; then turn to the great honors (?) that the allied nations of Europe are bringing upon themselves while standing still, well armed and equipped, almost in sight and hearing of those awful murders in Armenia, that are being telegraphed daily to all parts of the globe.

Now turn to the honor and humanity of Spain in Cuba, and that of our nation in witnessing the imprisonment and murder of her citizens by the Spaniards in Cuba. Thus plutocracy has strings upon all nations, and they do not dare to antagonize the interests of confederated usury; though the commonalty be murdered and their property destroyed.

When the farce, symbolized by the feast of servants, is dismissed, then all nations will tremble more and bend lower before the golden throne of their god, Nabuchodonosor, than ever before, while throughout them poverty reigns in all its agonizing terror.

Judith, 13-4: "So all went forth and none was left in the bedchamber, neither little nor great; then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem."

These things happened immediately after the servants make haste to depart after the banquet; even the waiters are all dismissed from the presence of the chief captain, meaning all those of the international monetary conference.

Judith, 13-6: "Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fanchion from thence."

Judith, 13-7: "And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day."

Judith, 13-8: "And she smote twice upon his neck with all her might, and she took away his head from him."

Judith, 13-9: "And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes' head to her maid."

Judith, 13-10: "And she put it in her bag of meat; so the twain went together according to their custom unto prayer; and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof."

Judith, 13-11: "Then said Judith afar off to the watchman at the gate, Open, open now the gate; God, even our God, is with us to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day."

The international monetary conference will end in the evening, the evening before the great European night, when the earth (Europe) will, according to

Isaiah, 24, 20: "The earth shall stagger like a drunken man and shall be moved to and fro like a hut; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again."

Isaiah, 24-21: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth."

Isaiah, 24-23: "Then the moon shall be confounded, and the sun ashamed; for the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

The earth in prophecy has always been supposed to mean the globe, but it does not mean the globe, any more than the heaven means the globe, as Isaiah says the earth shall fall and not rise again, and immediately after says the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously; his ancients symbolize the people of the United States, who have begun to adopt his ancient Mosaic republican form of government.

At the end of the international monetary conference, which is symbolized by the feast of servants, there will be nothing accomplished, as servants will not act against

their masters who sent them. The American finances will grow worse and worse; then will come the two strokes that will sever the head of Holofernes from his body; those strokes will be two enactments of some kind that will destroy financial Europe, and leave the finances of the United States in the ascendency. Those enactments will become the law of our land, at a time when all the privileged classes of Europe are intoxicated with wealth and security—a drunken lethargy, caused by their supposed grip upon the financial globe.

Judith, 14-17: "After he (Bagoas) went into the tent where Judith lodged; and when he found her not, he leaped out to the people, and cried:"

Judith, 14-18: "These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of King Nabuchodnosor; for, behold, Holofernes lieth upon the ground without a head."

The Hebrew woman that will deal treacherously with the house of Nabuchodnosor symbolizes some enactment by the United States that will be detrimental to the finances of Europe, and at the same time putting ours upon a better foundation, as the Hebrews and the old Jewish temple symbolize the financial fabric of civilization. He came out to meet Judith with silver lamps going before him. The silver lamps may symbolize the advocacy of free silver by the monarchs of Europe to beguile the United States into adopting more of their European customs, that their American harvest, of usury, may be further increased.

Bagoas, the eunuch, symbolizes the journals, and other hirelings of monarchy and plutocracy, that will be first to discover the headless carcass of their master; then they will leap out to the people, and cry and rend their garments; that will be their last leap, as rent garments mean broken contracts, because monarchy and the great European monetary system will be broken, and can no longer subsidize them, and that will be their last leap, as they are non-producers; as the eunuch, they have no things of their own.

Judith was a widow three years and four months be-

fore she goes to the camp of Holofernes; then she abides there three days (years) and on the fourth day (year) she is invited to the feast of servants; the four years prior to the banquet means that our federal money values will be similar to that of Europe, also four years prior to the beheading of the European money values. It was a banquet for his servants only—Judith and Holofernes were the only ones there besides the servants. The feast lasted until the evening. The servants made haste to depart. The eunuch shut his tent without. Even the waiters were dismissed, and they went to their beds. They were all weary.

The feast had been long. Holofernes got drunk at the feast. Judith ate only what her maid had prepared. The feast was held in the tent of Holofernes. Holofernes is the chief captain of Nabuchodonosor. Nabuchodonosor is King of all the earth (Europe). Now the only absolute King of all Europe is its great usury and banking system. On the 4th day of July, 1896, the United States was 120 years old, and its allotted number of years was then accomplished, and as Christ laid in the grave three days before resurrection, and the son of man laid in the grave three years before his mission was accomplished, so in like manner will the United States lay in the grave three years from the 4th of July, 1896, until it is resurrected some time after the 4th of July, 1899, and we believe the feast of servants will last until that time; and when Judith severs the head from the body of the chief captain of Nabuchodonosor, who is King of the whole earth (Europe), then will immediately come our resurrection and transfiguration; and soon after ours will come the resurrection of the dead; dead nations of the earth (Europe).

Judith, 15-1: "And when they that were in the tents heard, they were astonished at the thing that was done."

Judith, 15-2: "And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbor, but rushing out all together, they fled into every way of the plain, of the hill country."

The decapitation of the monetary power of Europe is the destruction of the tower of Babel, their one language

will be destroyed, as no man (nation) durst abide in the sight of his neighbors; then they are scattered into every way of the plain, of the hill country.

Let us conjecture for a moment how the United States could sever the head from off the great European combine, that is founded upon billions of—what? Gold? No; but it ought to be, as gold is their standard; but they have made a sad mistake; they have their great tower founded upon paper, supposed to represent billions of gold dollars, both principal and interest, payable in gold coin.

The two strokes that sever the head of Holofernes will arouse Noah from his wine, and he will curse Canaan, the son of Ham, which are the Turks. His kingdom will be divided and given to his brethren, and they shall become servant of servants unto them. Then the one design, the one language, the tower of Babel, which is the great monetary combine of the earth (Europe) will be confounded and scattered from thence upon the face of all Europe.

So in like manner are our colossal institutions, built with slime and brick, instead of mortar and stone; then of what value will they consist? They will be represented chiefly upon paper, fit materials to upholster our old confederate cushions.

Remember they had brick for stone and slime had they for mortar, to build the tower of Babel.

Now those vast billions of bonded, gilt-edged securities, of which they are building the tower, will be paid, both principal and interest, in gold coin. As soon as the ants can overshadow the great Sierra Nevadas with their mounds, then will the tower of Babel be built up from the plains of Shinar, unto heaven, and remain there; then, and not until then, will slime and brick be held in as good repute for building material as that of mortar and stone, by those who tabernacle in heaven (United States).

The Horrible Vision Appearing in the East.

Mightiest of Earthquakes—Nakedness of Noah, Which Means the Weakness of the European Nations—Chronology Imperfect Before Christ.

In I. Corinthians Christ is called Adam the second, and in Revelation 3-14, he is called the beginning of the creation of God.

The Scriptures afford a perfect chronology of the creation only in our era; the flood, the exodus, Abraham, Moses, Solomon, David, the Children of Israel, their forty years' wandering in the wilderness, their crossing the river Jordan, the time of Joshua's rule, the fall of Jericho and numerous other incidents in connection can be found in regular order, since the time of Christ; and before Christ, chronologers have never agreed as to the time when these things took place. Usher's Chronologies, however, are given precedence, generally, by the Bible publishing companies.

There are upwards of three hundred different epochs given of the creation by learned men, and the extremes of their variations reach many hundreds of years. About forty epochs alone are given to the deluge, varying to the extent of a thousand years. This all by the learned; mostly men who stand before the world as high authorities.

Our theory picks up all of the important dates since creation—since Christ, as he was the creation. The deluge, the children of Israel, and their exodus to America, are all based on the prophecies that we find sacred; some of which, however, are not considered worthy of notice by the theologians of to-day. Some of these are erroneously called apocryphal, simply because they were

not canonized a few hundred years ago by the Christian church. That was at that time only a step (by the great council of Nice) in advance of paganism, A. D. 325. The prophets appointed no one to canonize the Scriptures; therefore, they cannot be canonical, one part any more than another. Yet we find that these things were so ordained by the Creator. We find also that when the prophets refer to the temple they mean a "political temple" of the nation, the same as anything ecclesiastic is always referred to as a woman.

The so-called canonical New Testament, and the so-called Apocrypha and Apocryphal New Testament and the Antiquities of Josephus were all given to man since Christ. And we find overwhelming proof that they were created especially for the Christian era. And further, that they were to be in obscurity for a period of time after they had been written. So were all the Scriptures before the Christian era; all were in obscurity before Christ. All records before Christ are imperfect, which fact goes to prove our position.

All science that man possesses cannot produce a correct and satisfactory chronology of the time from the supposed creation, to the birth of Christ, as that creation was not, but existed only as symbols to symbolize time and events since the Christian era, as all things were created with Christ. All important events and all the things that were created by the Almighty in the beginning, when he created the heavens and the earth and all things therein, were not literal, but symbols to represent the literal creation of our era—since Christ. Man has failed to establish the time of a creation and a deluge before the Christian era; and we find that it is impossible to establish their epochs, as chronologers continue to disagree as they ever have concerning all things before Christ. The date of the birth of Christ is yet in doubt.

The first creation began when God caused Genesis to be written. That book is a written constitution creating and governing the heavens and the earth—the heaven and earth meaning the old world and the new (the old Roman earth and the United States, the latter meaning the heaven). That creation consists only as we find it

in the Scriptures, written in symbols, as that creation did not create the universe and our globe at that time any more than the written constitution of the United States at the time it was written created the continent which it was to govern. There is proof of this in Genesis, 1-4: "And let them be for signs and for seasons, and for days and years."

The term used here, "and let them be for signs," will only apply to something previous, meaning the things that had just been created. Thus plainly stating that the things created were to symbolize a creation. Then the first man, Adam, would only be a symbol of the second man, Adam, which could be no other than Christ, as the first dispensation of Adam was a symbol of the second Adam, which is the present Christian era.

As we have shown some things in our Christian era that were symbolized by the things that were created at the beginning, thus proving it was a symbolized creation of types and only existed in power and influence and in books and upon the material on which it was written, just the same as a written constitution of a society, syndicate, order, empire, nation or nationality, may exist; and above all, it exists simply because the Almighty created it for a purpose, and that will be fulfilled so that there will not be lacking a day, year, season or sign.

The written constitution beginning with the book of Genesis has governed the heaven and the earth, not for a period of six thousand years, but only since they were created, as they have both been created since the beginning of our Christian era, for until Christ that Scriptural constitution had little power and less meaning; consequently the creation of the heaven and the earth did not begin until Christ was born, as he was the beginning of all that was written in the Scriptures concerning the creation.

The creation, aside from the material upon which its story was written, was entirely void, except, possibly, its moral teachings, until Christ was born; then it began, and the heaven and earth and the things that are therein have all been created since that time. The Scriptures were in use before Christ and served as good teachers of law and

morality, but there was not an iota of that vast creation in existence until after the birth of Jesus Christ.

The first man, Adam, symbolized the first nation and the first woman was a symbol of the first church, or the first ecclesiastical body, as she was made out of man, the first nation in prophecy. When Adam and Eve were married, or when the woman was brought to Adam, it symbolized the first marriage of church and state, and it seems that their marriage certificate was not as it should have been, and they were both ashamed of it. That certificate was symbolized by the aprons of fig leaves of the most flimsy texture. Then God announces their punishment, saying to Eve (the church) that he would greatly multiply her sorrows and that in sorrow she should bring forth her children. See the sorrows of the reformation when her children were born. And to Adam (the state), because thou hast hearkened to thy wife (the church), cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth. (See histories of the troubles that the nations have had with the churches.)

And the man called his wife's name Eve, because she was the mother of all living. So the first church was the mother of all the churches, and all the light and all the good emanated from her (Eve), as the great Catholic Church, and since she is the mother of all the churches, she is the mother of all living, as all churches teach eternal life, which they learned from her in the beginning. And to Eve he said: "Thy desire shall be to thy husband, and he shall rule over thee." (The monarchs of Europe have ruled over the churches of late.) Yet it is the desire of all the great churches to be united with the nations of the globe, and that desire of the churches can be seen by all history since the first church was created.

The first union of church and state was not very strong, which fact was symbolized by the flimsy aprons of fig leaves, which Adam and Eve sewed together. Garments of any nature are symbols of constitutions, governing institutions of nationalities of some kind. The fig-leaf aprons signified the weakness of the first union of church and state. Genesis, 3-21: "And the Lord God

made for Adam and for his wife coats of skins and clothed them." These coats of skins symbolized the better constitutional garments that after a while they adopted (received from God), or the Almighty finally legalized their marriage contract, to a certain extent, as skins make much better clothing than fig leaves.

Eve, the first woman created since Christ, and the flood came on the earth and all living creation will be drowned. But the Ark (covenant, or alliances of the nations) still rests in Armenia, Turkey. Abraham has been called out of Chaldea, lived in Canaan; Isaac and Jacob have been born; Joseph sold into Egypt; Jacob went into Egypt; Moses brings the children of Israel out of Egypt, crosses the Red Sea, wanders in the wilderness forty years—less one month—then he dies; then Joshua conducts them (children of Israel) over the River Jordan while the water (politics of the nations) stand up in a heap. Then the walls of Jericho fall after seven days (meaning seven years). The falling of the walls of Jericho symbolize the revolution of 1776-1783, the independence of Israel.

Josephus tells us that Joshua ruled the people for twenty-five years, until the judiciary of Israel was reformed and the judges increased to five in number, with twenty-three districts, in the year 1801 A. D. These things are a very small portion of that great creation, yet they were all created since the Christian era began.

It is possible that these things all had their prototype before the Christian era, but there is little proof of these being anything more than their symbols written in the scriptures before that time. We will give a little proof of the latter: Matthew, 2-14: "And he arose and took the young child and his mother by night and departed into Egypt and was there until the death of Herod, that it might be fulfilled, which was spoken by the Lord through the prophet, saying out of Egypt did I call my son."

Thus it seems that Christ was sent into Egypt for the express purpose of making good his words that he had formerly spoken through the prophet; and there are many similar references in the New Testament, and they are the expositors of the old. The Creator caused many things to happen since our era to fulfill the words spoken by him

through the prophets before that time. So in like manner could he have spoken the whole story of the creation through the prophets, as all things are possible with the Creator.

If the Scriptural account of the creation mentioned in Genesis were a literal creation, then what was the object in symbolizing a second creation? And if there were a literal flood before Christ, then why was it a prototype of a political flood after him? Yet, many tribes and nations were found with traditions of a flood and no two of them ever agreed as to dates.

We will again refer to Josephus' Antiquities: Book I., 3, 3-4: "These years collected together make up the sum before set down (he means the sum of the combined ages of the seven antediluvian patriarchs, which amounts to 5,879 years); but let no one inquire into the deaths of these men, for they extended their lives all along, together with their children and grandchildren, but let him have regard to their births only."

Now Josephus here seems to mean that their combined ages, though given, were not to be used in all cases, and is proof of their symbolic meaning, but that we are to have regard for their births only.

Adam begat Seth in his	230th year
Seth begat Enoch in his	250th year
Enoch begat Cainan in his	190th year
Cainan begat Mahalaleel in his	170th year
Mahalaleel begat Jared in his	165th year
Jared begat Enoch in his	162d year
Enoch begat Mathuselah in his	165th year
Mathusela begat Lamech in his	187th year
Lamech begat Noah in his	182d year

1,656

These years make a total of 1,656, the sum before set down, and is the number of years that Josephus says were from Adam, the first man (Christ), and the time is written down in our sacred books. By this, Josephus means the record since Christ. As we have said before, Josephus was an American historian; by this we mean that the works of Josephus were written from an Ameri-

can standpoint and that the things therein contained are more in relation to the United States than all other nations combined.

We will now compare a table of the births of the same patriarchs, given in the 5th chapter of Genesis:

Adam begat Seth in his	130th year
Seth begat Enôch in his	105th year
Enoch begat Cainan in his	90th year
Cainan begat Mahalaleel in his	70th year
Mahalaleel begat Jared in his	65th year
Jared begat Enoch in his	162d year
Enoch begat Mathuselah in his	65th year
Mathuselah begat Lamech in his	187th year
Lamech begat Noah in his	182d year

1,056

And Noah begat Shem, Ham and Japheth in his	500th year
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To make this equal to that of Josephus we will add 100 years extra for Noah to build the Ark, as Noah was 600 years old at the time of the flood.

1,656

Josephus handles these patriarchs and their ages in this manner simply because they are not men but symbols, and each of their births represent an interval of time since the Christian era. This is evident from what he says of the number of years that each lived after their first born. Of that he speaks in this way: "But let no one inquire into the deaths of these men, for they extended their lives all along, together with their children and grandchildren; but let him have regard to their births only."

In some respects his (Josephus') sacred history has no small resemblance of having been the work of an American. With the exception of the Greek names he gives to modern things (and he acknowledges that he has done so without giving any particular reason) is the chief reason its divinity has never been suspected. Those Greek names are in part the veil that has kept sacred history in obscurity until such a time as the Creator intended it for

the use of Israel (the United States). The works of Josephus are divine and were caused to be written by the Creator, as their numeral and symbolic magnitude puts their construction and compilation far beyond anything that humanity is, or ever has been, able to imitate; and we believe the Creator will in the near future give to man wisdom with which to interpret them so that their divinity will be beyond doubt in the minds of all civilized mankind.

Upon the 10th day of the first month (April 30th, according to present calendar reckoning) the Israelites under Joshua, a type of Christ, go up out of the river Jordan into Canaan, a type of more heavenly country. They pass through the river Jordan on dry ground, the waters being divided.

As everything created at the general creation in the beginning of which an account is given, Genesis 1, is to be used to interpret the Scriptures as all that creation was to be (Genesis 1-14: "And let them be for signs and for seasons and for days and for years") for symbols, as in the case of Israel going through Jordan on dry land, the waters being divided.

As the Sea, the waters and the great deep are all symbols of national politics, "and the waters being divided" means the political controversy in Europe the same as the "crossing of Jordan" symbolized our war of independence which aided the Colonists against the mother country. It was principally France, Holland and Spain which aided the Israelites. The waters being divided and standing up in a heap symbolized the nations of Europe standing up together in favor of the independence of the American Israel. Thus God made them instruments to fulfill his symbolized prophecies. The son of man came as a thief at night, as predicted, and he came on the war clouds of heaven in 1859. That would have been impossible if the first creation of the heaven and earth, Adam and Eve and all things named in that creation had been a literal creation.

In a like manner they gave a symbolized history of the great flood, which is not yet entirely over. The dates of the creation, the flood, and numerous other dates, are all symbolized memorandas. They all start from a sym-

bol and end with something that is literal. As the great antitypical Israelites have been traced from the Cromwellian Parliaments in the year 1656, that Moses typified when he was born, then the spirit of democracy had lived in these parliaments for a period of eighty years. Then the spirit that Moses symbolized conducted the celebrated mystic three hundred Israelites to the wilderness of America, eighty years after 1656, the year Cromwell refused a crown.

Thus the Parliament was symbolized by the Mosaic Democracy. Then the antitypical exodus took place in the 80th year of the life of Moses. Eighty years added to 1656 make 1736, the time when the three hundred emigrants (known when they left England as the grand embarkation) landed at Savannah, Georgia. As Moses was 80 years old then, and lived to the age of 120 years, this time would allow him forty years to govern his people in the antitypical wilderness of America, until the time for crossing over Jordan, in the year 1776. Forty years from 1736—that was the river Moses was not allowed to cross over. Then Josephus says after the death of Moses, Joshua ruled the people for twenty-five years, which would be until the year 1801, the time when our judiciary was changed and the judges of the Supreme Court of the United States were increased to five in number with six circuits and twenty-three districts.

The reader will observe that the son of man was predicted by Christ, that he should come as a thief, and we have shown that he (the son of man) was born in the year 1826, thus clearly showing that he was a righteous institution instead of simply a person. Yet when it (righteous institution) was 33 years old it came to Harper's Ferry like a thief at night, headed by one John Brown. The fact of John Brown having been captain of the party that made the prophetic foray on Harper's Ferry does not constitute him to be the son of man. Yet he was the commander of the spirit which was born with the organization of the Home Missionary Society in 1826. No doubt many will ask why we call that society the son of man. We answer by saying that we do so by many numerical calculations. The son of man came as a thief to Harper's Ferry

and suffered death in the year 1859, and like his prototype 1,863 years before, rose again the third day (year) with power and great glory by the emancipation proclamation which freed millions of slaves in 1863.

Jesus Christ was resurrected on the third day, the son of man the third year (meaning the same as to time), the only difference there is is in the method of reckoning time at the time of the birth of Jesus Christ and the present time. The emancipation of 1863 was the resurrection of the son of man, three years after the crucifixion in 1859 (the hanging of John Brown). The discrepancy of about four years in the birth of Christ is a part of the veil that is keeping the prophecies intentionally in obscurity.

Seventy years after the birth of the son of man in 1826, we calculate the antitypical siege of Jerusalem and the firing of the antitypical Jewish temple in 1896 (financially and politically), when nearly 2,000,000 antitypical Jews are to perish in battle and by famine. In battle means the financial struggle, and those who perish will be the victims of the financial failures which will occur before the present famishing conditions of our finances are restored to a basis of prosperity. Those that will be sent into slavery are those whose property is mortgaged (and that class outrank all others) and they will be sold, and there will be no one to buy them.

Those who perish in the present famished and financial crisis were typified, according to Scripture, "by them that perished" in the siege of Jerusalem seventy-three years after Christ. The Jews symbolized our finances of to-day. The property of those who are mortgaged will be put up at foreclosure sales and the mortgage will be compelled to take it. That is what the prophets mean by saying that "they will be sold and that there will be no one to buy them." Foreclosure sales will be made, even if there be no one to buy.

The sophist, free-thinker and all infidels have for the past 120 years been making inroads, as they call them, upon the present theory of the creation and upon the story of the deluge and the many miracles related to in the Scriptures, and it is said that they have puzzled the

present theology. We find, and others can do likewise, that many of the miracles are the methods by which the Almighty chose to relate, or make known, to mankind in after-times the substance and literal fulfillment of something on a greater plan. The miracles are the substance of the covering, the veil, that the prophets say will be removed from all people and all nations.

It is possible that there never was a divine miracle performed in the sight of a human being, as the Almighty could have had them written in the Scriptures without. Our researches have led us to believe that miracles are Scriptural hieroglyphs and were not to be translated immediately after being given to man, as their translation no doubt will constitute a part of the strange work the prophets say the Almighty is going to perform.

The history of the creation was not given to man until 1491 B. C., when the law was given to Moses on Mount Sinai, and as Moses was educated at the palace of Pharaoh it is almost certain that he could only read the hieroglyphic characters of the Egyptians, and that with the uncertainty of the dialect spoken by the Israelites at that time and the many changes their common dialect was subjected to in after years. Hence how easily all the miracles in all of their exactness could be compiled into the wonderful Scriptures that they have proven to be, and yet man has scarcely begun to comprehend the sublimity of their wonders.

As we have said, Moses was born in the year 1656, and came out of antitypical Egypt (Europe) in 1736, and landed the Israelites in Savannah, Georgia, and governed them forty years in the wilderness—until 1776, the antitypical Jordan that the antitypical Moses was not permitted to cross. Then Joshua ruled them for twenty-five years—until the year 1801, at which time the Supreme Court took from him his power. Moses died in 1776 at the age of 120 years.

The taking of Jericho by Joshua symbolized the seven years of war for independence. "As the army and the priests (priests meaning officers) marched around the city every day for seven days, then the walls fell." This

symbolized the seven years of war before independence came.

Rahab, the harlot, typifies the Roman Catholic Church. "Her house being on the walls of Jericho." Rahab's house was built on the walls of Jericho in such a manner that she could protect the spies and let them down from the wall (by a scarlet cord) so they could go their way in safety. Rahab symbolizes the Catholic Church, and as the Catholic religion was not the established religion of the English Colonies, consequently the house of Rahab was not in the city, but on the walls of it, thus symbolizing the church that was in a position to protect and aid our spies or ministers in Europe during the revolution for independence—from 1776 to 1783—when the walls of Jericho fell, and peace was declared, and independence for the American Colonies gained.

The house of Rahab was built upon the walls of Jericho, and Jericho symbolized the power of monarchy in the American Colonies, thus showing that the great Roman Catholic Church turned traitor to monarchy, whose walls she is built upon, and aided the colonists to gain their independence over monarchy during their seven years war, as the walls of Jericho fell after seven times—or after the Israelites had marched around the walls, for seven consecutive days, then Jericho's walls fell, which symbolized the fall of monarchy during the seven years' war for independence, from 1776 to 1783.

Joshua, 6-22: "And Joshua said unto the two men that had spied out the land, Go into the harlot's house and bring out thence the woman and all that she hath as ye swear unto her."

Joshua, 6-23: "And the young men (young States), the spies, went in and brought out Rahab and her father and her mother and her brother and all that she had, all her kindred (which means all churches), also they brought out and they set them without the camp of Israel." Now observe closely the words "camp of Israel" used here.

As Rahab, the Catholic Church, and all churches with her were tolerated and protected, yet they were not constitutionally married to the state, hence they are to remain outside the camp of Israel. "Only the silver and

the gold and the vessels of brass and of iron they put into the treasure of the house of the Lord" (the good influences of the churches).

Joshua, 6-25: "But Rahab, the harlot, and her father's household, and all that she had, did Joshua save alive." And she dwells in the midst of Israel unto this day on account of her having hidden the messengers Joshua sent to spy out Jericho. And so the Catholic Church is in the midst of the United States to-day. Roman-Catholic France, Spain and other European nations aided and protected our spies, or envoys, in Europe while there for aid at the time of the revolution against Jericho (England), as all Europe desired that England should lose her colonies and power, for it had seceded from the great mother church and was, and is still, called Protestant England, and yet the English Church is still called one of the daughters of the harlot by the prophets.

There is nothing on the earth (Europe) that can fill the position of the mother of harlots except the great Roman Catholic Church, as she and her daughters are united by many marriages with many nationalities, and hence the name of harlot is applied to her in prophecy.

Matthew, 1-5: "And Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jessie and Jessie begat David, the King." Thus the preceding quotation goes to show that Christ was of the lineage of Rahab, the harlot, and of Ruth, the Moabite woman, and also of the widow of Uriah, the Hittite, who became the wife of King David, as Solomon was born of her. The Hittites were a people the Israelites found in Canaan when they took possession of it. These incidents go to establish the fact that the blood of Israel was rapidly intermingling with other blood. And as we have said before, even the lineage of Christ was of a much mingled ancestry. And thus symbolized the antitypical blood of the great American Israel.

Now these women whose blood was mingled with that of the lineage of Christ merely symbolized the different churches, the influence of which went to create the abolitionist and other kindred societies, chief among which was the Home Missionary Society, which was or-

ganized in New York May 10th, 1826. This society symbolized the birth of the son of man, by which event we are enabled to establish many prophetic dates. That was the influence which sent John Brown to Harper's Ferry in 1859 "as a thief in the night," that the prophecies might be fulfilled, as Christ was the spirit of prophecy. It was that same spirit which encouraged John Brown in the foray in the arsenal at Harper's Ferry. The same spirit made the emancipation proclamation pen of Lincoln possible by having many thousands of swords behind it. That is the same spirit which was resurrected in 1863.

"It was seen coming in the warclouds of heaven. It arose the third day (meaning year) with power and great glory."

Seventy years after the birth of the son of man, which occurred May 10th, 1826, the antitypical Romans, the fiery factions, that will fuse and burn and destroy the iniquitous money system and many other similar things which were typified by the ancient Jewish temple, the destruction of which was foretold by Christ in the words that, "one stone would not be left upon another."

The destruction of the great iniquitous antitypical temple will be as complete as that of its prototype 1,896 years before. The destruction of this temple began on the 27th day of July, 1896, when the Populist and National Silver parties convened in joint convention at St. Louis, Mo., and endorsed the principles embodied in the Chicago platform of the reformed and silver wing of the Democratic party. Here is the language of Josephus in his account of that affair: Jewish war book, 6, 4-5: "At which time one of the soldiers, without staying for orders (the Populists also nominated Bryan without awaiting his orders), and without any concern or dread upon him at so great an undertaking, being hurried on by a certain divine fury (which divine fury was exhaustively reported in all its details at the time), snatched somewhat out of the materials which were on fire, and being lifted up by another soldier, he set fire to a golden window through which there was a passage to the rooms that were round about the holy house on the north side of it."

The Populists endorsed Bryan over the shoulders of

the silver party, or were influenced and lifted up by that party, as the silverites had just endorsed Bryan, thus encompassing the Southern and Western wing of the Democratic party; and the fire (meaning enthusiasm and determination) which originated at the joint convintion will not be quenched until the last one of the iniquitous and infamous principles of our present monetary system is entirely consumed.

The Wickedness of Man in the Earth—God Repents that He Created Him, and Decrees His Destruction—The Earth's Territory in Prophecy, Described—Noah's Drunken Debauch.

Genesis, 6, 5-6-7: "And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the ground; both man and beast and creeping thing, and fowl of the air; for it repenteth me that I have made them."

The wickedness of man in the earth, as above quoted, is symbolical, and means the wickedness of the nations of the earth (Europe), the same as man mentioned in the creation signifies a nation, and the same as the name "woman" in connection with the creation denotes a church. And the wickedness of man was great upon the earth, and the imagination of the thoughts of his heart was only evil continually; and God has determined to destroy man (nations), whom he has created, from the face of the earth (Europe); both man and beast. The beast spoken of signifies a despotic power of some nature, the same as a fanatical church, or combination of a fanatical church and State.

"And it repented the Lord that he made man on the earth, and it grieved him at his heart."

The Lord has never said that he repented and was grieved that he had made the human family or any part of it, because the word man does not mean a human be-

ing, as the word man means a nation, and the man he made in the earth means nation or nations whom he made in Europe (the earth), and the man whom he is yet to destroy from the face of the earth are the nations of Europe, whom he is immediately going to destroy, as all nations of Europe are politically, socially, and financially prepared for that event. See fifteenth chapter of II. Esdras, as it gives the account of the beginning of the destruction of Europe, of which the Armenian massacres, which are the horrible vision from the east, is already the beginning of that awful event. It will be more terrible than ever has been or that ever will be since there was man (nation) upon the earth (Europe).

"Both man and beast and creeping thing, and fowl of the air; for it repenteth me that I have made them."

All the above things that the Lord is going to destroy are created with heaven and earth. See first chapter of Genesis, to the thirteenth verse.

In the fourteenth verse he says, "And let them be for signs, and for seasons, and for days and years." The first heaven and the first earth were symbols. So were the things that were there and therein created. Is it not absurd to believe that the Almighty would repent of creating the creeping things, beasts, and fowls? But all the things created with the first Adam were symbols and the literal things which they symbolized since Christ will be destroyed in the present coming resurrection, which is nearly at the door. Revelation, 21-1: "And I saw a new heaven and new earth; for the first heaven and the first earth are passed away; and the sea is no more."

Thus the heaven (United States) and the earth (Europe) will politically pass away, and the sea will be no more. The sea, waters, and the great deep, always in prophecy, are political terms; hence the heaven and earth are to pass away politically, as there is to be no more sea, which means that when they are resurrected every vestige of their present political fabric will be no more.

The symbolisms of the Scriptures are ceremonial, miraculous, and apparently spiritual, but they are unconditionally political, and after the resurrection, the heavens,

which mean Israel of the United States, are to be politically eternal, and something that shall never pass away.

Isaiah, 33-20: "Look upon Zion, the city of our sel-emnities; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken."

II. Peter, 3-11: "Seeing that these things are to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

The heavens are to be dissolved, the United States is beginning to fuse and will soon be dissolved, which means resurrection. Then will come that of the dead (Europe), but according to His promise we look for new heavens and a new earth.

The earth is singular and the heavens are plural, as Christ said, "In my Father's house are many mansions; if it were not so I would have told you." And the kingdom of heaven was like unto a mustard seed planted, and became a great tree, so that it protected all.

Revelation, 21-25: "And the nations shall walk amidst the light thereof"—then we will be a shining example for all nations—and the lamp thereof is the Lamb, meaning the spirit and testimony of Christ—"and the gates thereof shall in no wise be shut by day" (for there shall be no night there). Night means an evil time, and we are assured by the prophets that the present is the last evil time we will have. "And the city hath no need of the sun, neither of the moon, to shine upon it." The sun and moon symbolize our President and Vice President, whose great authority will be taken from them, as their power and office have become bargain and sale shops. Emigrants are to be continually invited to our shores, as our gates are to be open both day and night, meaning in sunshine or adversity. Then with us there will be no marrying or giving in marriage, thus meaning that we will

have no alliances with any church, nation, people, or institution, and we are to have no idols to worship, not even those of gold.

The destruction of man (meaning the nations of Europe) is near at hand, as the flood has come, and the Ark has rested in Armenia, Turkey, for a season. The Ark resting in Armenia symbolizes the alliances that the nations of Europe have made concerning Turkey. Noah's drunken debauch is not yet ended, and Ham has exposed the nakedness of his father. The Ark covenant (meaning the alliances of the nations of Europe) which was symbolized by Shem and Japheth shouldering the garment and going backwards to cover the nakedness of Noah, their father. And they still keep their faces turned from the horrid massacres in Armenia, where the Ark is resting. The two elder sons of Noah, Shem and Japheth, symbolize all Europe, excepting the Turkish Mohammedan territory, which was symbolized by Cain, and which it at present symbolized by Ham, as Cain typified Ham. Cain was a type of the Arabians on the east of Eden (Palestine), from which Ham, who typified the Mohammedan Turks, originated.

At the present time both Shem and Japheth have their faces turned backwards and do not observe the wholesale slaughtering of the people of Armenia (drunkenness of Noah), as they have thrown the garment over the nakedness of their father; and that garment which has been thrown over the Armenian butcheries, symbolizes the alliances which the nations of Europe have made, one with the other.

This is the time when every man shall be afraid of his own life, as it were; this means that all nations of Europe will be afraid of being absorbed by some other nation or nations, and it will be a time when the nations of the earth will call for mountains and rocks to fall upon them and hide them from Him who sits on the throne; and the one who is to sit on the throne at the time of that awful trouble and bloody warfare is the old Mosaic democracy, which will be born again from the red republicanism of Europe. The mountains and rocks symbolize other gar-

ments (other strong governments) that they will call to fall on them to hide (protect) them from the inevitable.

"When Noah awoke from his wine and learned what his younger son had done unto him" (this younger son, Ham, is the Turkish Mohammedan division of the earth; it is the youngest, as it came into existence last) he said: "Cursed be Canaan" (Ham was the father of Canaan), which shows that the curse was to come in after years upon the Canaanites, the children of Ham. The awakening of Noah from his wine will symbolize the waking up of Europe to the atrocities of the Turks in Armenia; and the curses that he pronounced upon his younger son, Ham, typifies what will be meted out to the Turks in that day of war and great trouble, and mightiest earthquake (political shaking) that there has been since there was man on the earth (meaning, since there was nations in Europe).

The earth in prophecy embraces more territory than is geographically allowed to modern Europe, as it embraces all of the old Roman Empire, known as the Roman World, or earth; consequently it embraces nearly all of Mohammedanism, as the Romans ruled as far east into Asia as the conquest of Alexander the Great, and is now mostly Mohammedan (the Asiatic portion) and is included in the Hamatic, the younger son's division of the earth, as the earth (Europe) was divided among the three sons of Noah, and not the globe, as has heretofore at all times been supposed, and accepted by all theology; but we deny that the Scriptures teach, or can be applied to any such a theory.

Noah has yet to awaken from his prophetic debauch, and when he does so, he will say: "Cursed be Canaan, a servant of servants, shall he be unto his brethren."

Canaan being a son of Ham, signifies that when Shem and Japheth, the principal part of Europe, excepting Mohammedanism, comes down upon Turkey, and it is destroyed (nationally) then that which comes in place of Mohammedanism will serve Shem and Japheth's division of the earth; then God will enlarge Japheth and he shall dwell in the tents of Shem; this means that the northern part of Europe, where Japheth settled, will be enlarged,

the addition comprising the territory to the south which was settled by Shem; and Canaan (Turkey) shall be the servant of the Japhethan portion of the European family that will then be extended over the Shemitic territory; the Shemities seem to be their equals, yet the Hamites are to be their vassals.

The younger son, the Turkish Mohammedans (Hamites) will continue to disregard the nakedness of their father (the rest of Europe) by their feasts of blood in Armenia, until all Europe (Noah) will awaken, then will come that time of trouble and that greatest of earthquakes, so mighty an earthquake, such as was not since there were men upon the earth (Europe), and the great city was divided into three parts and the cities of the nations fell. The great city means the great combination of Europe, which will be divided into three parts, and the cities of the nations falling means that the national governments of Europe will at the same time, as soon as Europe smites Cain, the son of Ham, which is the Turkish Mohammedans, then sevenfold vengeance will be taken upon them; yet Cain is subdued and becomes a servant to his older brethren. Nahum says that in the days of the Lord's preparation that the shield of his mighty men is made red, which means the red republicans, who will then be all powerful in Europe.

Below we give the verses, 27 to 49, of the Apocrypha, II. Esdras, Chapter 15. It gives the account of the horrible time that has already begun; the horrible vision upon the great panorama began with the butcherings in Armenia, similar things supply the horrors for the European panorama until it becomes the mightiest political, financial and bloodiest earthquake that has ever been since there was a nation upon the old Roman territory, which includes all the territory conquered by Alexander the Great.

Apocrypha, II. Esdras, Chap. 15, 27-50.—27: "For now are the plagues come upon the whole earth, and ye shall remain in them; for God shall not deliver you, because ye have sinned against him."

28. "Behold an horrible vision, and the appearance thereof from the east."

29. "Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon the earth, that all they which hear them may fear and tremble."

30. "Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the Assyrians."

31. "And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them."

32. "Then these shall be troubled, and keep silence through their power, and shall flee."

33. "And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear, and strife among their kings."

34. "Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm."

35. "They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36. "And dung of men unto the camels hough."

37. "And there shall be great fearfulness and trembling upon earth; and they that see the wrath shall be afraid, and trembling shall come upon them."

38. "And then shall there come great storms from the south, and from the north, and another part from the west."

39. "And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed."

40. "The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star."

41. "Fire, and hail, and flying swords, and many

waters, that all fields may be full, and all rivers, with the abundance of great waters."

42. "And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn."

43. "And they shall go steadfastly unto Babylon, and make her afraid."

44. "They shall come to her and besiege her, the star and all wrath shall they pour out upon her; then shall the dust and the smoke go up unto the heaven, and all they that be about her shall bewail her."

45. "And they that remain under her shall do service unto them that have put her in fear."

46. "And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:"

47. "Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee."

48. "Thou hast followed her that it hated in all her works and inventions; therefore saith God:"

49. "I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death."

Deuteronomy, Chap. 28-52: "And he shall besiege thee in all thy gates until thy high and fenced walls come down wherein thou trustedst throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee."

53. "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee; in the siege and in the straitness wherewith thine enemies shall distress thee."

54. "The man that is tender among you and very delicate, his eye shall be evil toward his brother and toward the wife of his bosom, and toward the remnant of his children which he hath remaining."

55. "So that he will not give to any of them of the flesh of his children whom he shall eat because he hath

nothing left him; in the siege and in the straitness wherewith thine enemies shall straiten thee in all thy gates."

56. "The tender and delicate women among you which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom and toward her son and toward her daughter."

57. "And toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly; in the siege and in the straitness wherewith thine enemy shall straiten thee in thy gates." As at present the manufacturing and banking States are eating up the young producing states of our Union.

This chapter is a review of Israel (United States) from its beginning until the siege in the years 1896-7-8-9, as the many blessings (?) of prosperity and the abundance of all the things of those years are enumerated; the transgressions, the siege and the many evils that would come upon us are enumerated, and they are in fact upon us at the present time in all of their degrading and oppressing forms.

These curses are national, as well as personal, and affect the masses in every nation where plutocracy reigns.

In verse 13 of the above chapter, it is said that we shall be the head, and not the tail, and that we shall be above and not below, and in verse 43, for transgression, there is a curse announced. Now, what strangers are within the United States who will get above us? We will tell you: His name is "Contracted Currency," and he is a foreigner by birth, and came from the earth (Europe), and he is the most valiant son of the old God, Pluto; this son became prominent in Germany in 1871 by forcing the single gold standard upon that people, and in Belgium, by suspending standard silver coinage in 1873, and in which year Germany went still further, by demonetizing silver coins.

In 1874 France, Italy, Switzerland, Belgium and Greece limited their silver coinage; in 1875 Italy suspended silver coinage; France did the same thing in 1876; Spain followed the example in 1878, and Austria suspend-

ed the free coinage of the white metal in 1879; Egypt and Roumania adopted a gold standard in 1880; the mints of India closed to the free coinage of silver in 1893, Chile in 1895, and Costa Rica adopted the gold standard in 1896. This money legislation in the above-named countries was, and is now, a curse to the respective people of each country, or at least the masses of them, and hence in prophecy is called the Stranger, as he was not known upon the globe until about the year 1871.

In 1871 the leading nations of the globe began to contract their circulating moneys, and since that time the national debts of the globe have increased six billion dollars; so that the national debts of the nations up to January 1st, 1897, were thirty billion dollars, and it is safe to assume that all other debts have increased even in a greater ratio.

It is a well-known fact that mortgaged securities on agricultural lands have ceased to pass current in the world's market; consequently, the beginning of the end has come, as our silver is cast into the streets and our gold is growing dim.

This Stranger made his advent on the civilized part of the globe about the year 1871, and is now to be found on it in many forms, which in substance amount to one and the same thing (curse), such as resumption of specie payments, contraction of the currency by adopting the infamous policy of the single gold standard, as against the inflation of the currency of the country to its former volume, as the bill to issue \$382,000,000 in United States notes (bearing no interest) was vetoed in 1874, besides other well-known acts leading to contraction and hampering the national circulating medium, are patent, and are the direct outgrowth of the centralized money powers of the earth which have grown to gigantic proportions, rapidly, under discriminating legislation.

"And he shall besiege thee in all thy gates until thy high and fenced walls come down." Mark you, the words used in this quotation, and especially the words, "all thy gates and all thy walls;" now this money power is the only power that could attack all and throw all the walls down at the same time. The walls and gates spoken of are not

literal, but are only used to symbolize the free entrance into our strongest institutions, of that foreign stranger from the earth (Europe).

"So that the man that is tender among you and very delicate, his eye shall be evil toward brother and toward the wife of his bosom and toward the remnant of his children which he hath remaining;" this symbolizes the separation of the older States (politically) from the younger—the Western States—called in prophecy their children; then again it will apply to the colonies of the nations that will be affected, by their parent government.

"So that he will not give to any of them the flesh of his children whom he shall eat, because he hath nothing left him; in the siege and in the straitness wherewith thine enemy shall straiten thee in all thy gates." Part of the prophecy will apply to Spain and her young one, Cuba, coming out from between her (Spain's) feet at the present time.

Cain, the Son of Ham, the European Vagabond.

The Reasons Why There Will Be a Great Change in Israel (Government of the United States) and Also on the Earth (Europe) Soon, Beginning in 1896-7; and Why the United States Is the Israel Spoken of by the Prophets.

Antiquities, Book 1, 2-3. Josephus says of the flood: "This flood began on the 27th (27th) day of the aforementioned month (Dius or Marhesren), and this was 2656, then immediately encloses (1556) thus. This last date is just 1,100 years earlier than the second Noah's flood began. We mean the flood or floods of the Christian era. Then Josephus gives the ages of the nine antediluvian patriarchs at the birth of their first-born son, and the 600th year of Noah's, which is 600 years too much, as he adds an extra 100 years to six of them. As Josephus' works are all symbols, we will have to use the 600 extra years to make the antitypical Noah which is symbolized by the first Noah, the same as the first Adam symbolized the second Adam (Christ). The combined ages of the nine patriarchs is 1,056 years, then by adding to this Noah's age we have 1,656.

A table and a more explicit account of the flood will be given in another portion of this volume, but before passing the subject by at this time we desire to be understood that the word flood as used in the Scriptures signifies politics the same as the word water, or waters, does.

Josephus says that these years collected together make up the sum before set down. "But let no one inquire into the death of these men, for they extended their lives all along, together with their children and grandchildren, but let him have regard for their births only."

These patriarchs all symbolize nationalities of some kind since the beginning of the Christian era. The prophets seldom speak of individuals. "They all speak unto the nations, and they speak of them as men." A church, according to our view, as spoken of in the Bible, means woman, and a despotic and pagan nation signifies a beast; as Josephus says, "In that day there will be no bear circling round the pole"—meaning Russia, as that part of the globe is near the north pole, thus distinguishing the beast nations, and their destruction.

Then, again, speaking of the life of Terah in Antiquities, book 1, 6-5: "For the life of man was already by degrees diminished and became shorter than before, till the birth of Moses, after whom the term of human life was 120 years, God determining it to the length of time that Moses happened to live."

Antiquities, Book 1, 3-2: "Now God loved this man (Noah) for his righteousness, yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind (nations), and to make another race that should be pure from wickedness, and cutting short their lives, and making their years not so many as they formerly lived, but 120 years only."

He turned the dry land into sea (politics), and thus were all these men destroyed (meaning nations that were destroyed); now this does not signify that the people will be destroyed, but the nations of Europe; (the earth), meaning all the nationalities, or forms of government in Europe, and that destruction is yet to be sent, as the ark is still resting in Armenia (meaning the Eastern question at issue in Europe), Turkey; yet many of the people may be destroyed in the great revolution which will accomplish the destruction of their present national governments, and those who doubt now will not have long to doubt, as the great revolution will soon begin.

God determined to destroy the whole race of mankind; here all the nations upon the earth (Europe) are meant. Then the lives of the nations would be shortened, and they would only live after the time of Moses—to the number of years that Moses happened to live. Moses lived 120 years, less one month, consequently our disso-

lution began in July, 1896. In prophecy our nation from 1896 is reckoned among the dead, and will be until it is resurrected. Moses was born in the year 1656 after the birth of Christ, and the birth of our nation was the death of Moses. Moses symbolized the old colonial democracy that gave place to that of the United States. As the children of Israel were seven years marching around the walls of Jericho, from 1776 to 1783, so may our present resurrection last for about that length of time. Then we have some evidence that the seven years' reign of anti-Christ began with the administration of Cleveland in the year 1893, and will continue for about seven years, and in the midst of that week of seven years, the abomination of desolation was to be set up; it was to stand in the holy place where it ought not.

Daniel, 12-11: "And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The continual burnt offerings were taken away in the year 602, by Pocus, and 1,290 added would make the desolation begin in the year 1892.

The following are the ages of the seven antediluvian patriarchs: Adam, 930 years; Seth, 912; Enos, 905; Cainan, 910; Mahalaleel, 895; Jared, 962; Enoch, 365; and their ages combined would make 5,879 years; now each of the above numbers, which are given to represent ages of these men, are symbols of a period of time equal to their respective ages, only.

The ages of men (the nations) after Moses, was to be 120 years; and by adding 120 years to 5,879 years, we have a total of 5,999 years, which brings us to the year 1896, in the present era; there are many Scriptural dates pointing to this date—the one given above. Then this is the only nation after Moses, as the death of Moses was the birth of the United States (Israel), in the year 1776, the 120th year of Moses, as the Cromwellian Parliaments symbolized the birth of Moses in the year 1656. Moses (that parliamentary democratic spirit) caused the exodus of the prophetic three hundred in the year 1736, who landed at Savannah, Georgia, under Ogelthorpe, and

which was then in the 80th year of Moses' age; then he governed them (the children of Israel which landed as above under Ogelthorpe) for forty years in the wilderness of antitypical Canaan of America, until the (antitypical crossing of the Jordan) revolutionary war of independence in 1776 to 1783. That was when the Cromwellian parliamentary spirit, a type of the old Mosaic democracy, was 120 years of age.

Then Joshua ruled the people twenty-five years—until he was superseded by the reorganized judiciary of the United States in the year 1801, by the Supreme Court judges being increased in numbers from three to five, with twenty-three districts.

It is plainly to be seen that the creation was a creation of symbols, as there was created a first Adam and a second Adam; the first Adam symbolized the second, which was Christ.

The generation of the first Adam is given in the fourth chapter of Genesis. Cain slew Abel, his brother, and is cursed for the crime, and is pronounced a vagabond; "and a fugitive and a wanderer shalt thou be in the earth," and Cain says: "I shall be a fugitive and a wanderer in the earth" (Europe).

And Cain went out from the presence of the Lord and dwelt in the land of Nod (which means flight, wandering) on the east of Eden; on the east of Eden is east of the land of the old cradle of Christianity; where it began to be symbolized by the name of "Garden of Eden," which was the land of Palestine.

When the second Adam, which was Christ's dispensation, came into existence through Christ, the family of Cain yet dwelt on the east. Cain, the vagabond, symbolized the Arabians, Saracens, Moors, and, as they had been driven out from the face of the Lord, they did not recognize the dispensation of Christ (only through Mohammed), and have not even unto this day; yet they came into the earth (Europe) in great numbers, and have been driven about like vagabonds ever since.

The word man, in the prophecies, always symbolizes a nationality; so does Cain; and his wife must symbolize their church, or their belief and religion, of whatsoever kind, or nature.

And the Lord appointed a sign for Cain lest any finding him should smite him, and that race of people (Ham's offspring) have been a marked race from their creation; and to this day they are, surely, being driven from their territory, in Europe.

Genesis, 4-25: "And Adam knew his wife again and she bare a son and called his name Seth; for, said she, God hath appointed me another seed instead of Abel." Now this plainly says another seed, meaning another dispensation of Christ, the second Adam, who is of the lineage of Seth; but the family of Cain—or, rather, his descendents—are still vagabonds, and symbolize the Turks in Europe.

And to Seth was born Enoch; then men (nations) began to call upon the name of the Lord, as Enoch walked with God, and was not, for God took him in 1776, as he was emblematic of the United States.

The nations did not call, or recognize, the one Lord before Christ; if they did, there was no record made of it; before that time the Lord was only known in Palestine, the garden of Eden, which Adam and Eve, who symbolized the first church and nation, and who were driven from their first palace, Canaan, the garden of Eden, in the days of the second Adam; and, when the Turkish Mohammedans expelled Christianity from Palestine, they symbolized the expulsion of Adam and Eve from the garden of Eden; then again, the seven-fold vengeance that was declared against him, that should slay Cain, was meted out to the seven great crusades that went out against Cain, who typified the Turkish Mohammedans, in Canaan.

The second Adam mentioned by the prophets in Paul's letter to the Romans is as follows, 5-14: "Nevertheless death reigned from Adam unto Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come."

Corinthians, 15-45: "So also it is written, the first man Adam became a living soul; the last Adam became a life-giving spirit; thus symbolizing Christ."

I. Timothy, 2-13: "For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being

beguiled hath fallen into transgression; but she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety."

Paul says plainly that Eve, the first church, has fallen into transgression, and that she shall be saved if her children continue in faith and love and sanctification and sobriety.

Now, if we take the thirteenth verse as above quoted, to be literal, and not to consider Eve as a symbol, then Eve, the first woman, could not be saved unless her children should continue in faith and sanctification, which is contrary to all the teachings of Christ and the prophets, aside from the thirteenth verse above referred to.

Eve, being a symbol of the first great mother church, causes Paul to condemn the great church, yet the great object that she was created for will be accomplished through her offsprings, the reformed churches; and that through them the final object for which the great family of churches was created, will be accomplished.

Their final great object is Christ's Kingdom, the United States, which is Christ and the temple of God, and it has been stealing upon the nations like a thief in the night. Christ says: "I am the resurrection." The United States was created from the dust of the earth (Europe); then those that sleep in the dust of the earth will arise (meaning the second resurrection, or the resurrection of the dead), after that great day of war, trouble and earthquake in Europe, that is soon to come, as these days (1896-7) are the beginning of the Lord's preparation spoken of by the prophet Nahum.

The expression "that day," used so often by the prophets, and the way by which the expression is so often used, shows from the very nature of the case that the time of "that day" would have to be established, the same as the greater part of all the Scriptures was to be interpreted by the signs, symbols, seasons, days, years, intervals and by numerals, that the great creation was composed of. God says in the midst of that creation, Genesis, 1-14: "And let them (meaning those which he was creating) be for signs and for seasons, and for days and years."

In a literal sense there is no danger of the man being lost, for the simple reason that he was created first, and was not beguiled by the serpent. Yet Adam told the Lord that the woman gave him the fruit, and he did eat. Then it seems that it was a greater crime to be beguiled by the serpent than by the woman. They were both condemned and cast out of the Garden of Eden. Yet, according to Paul, Eve has to endure greater risks and to have less chances of being saved than her husband, Adam, in a literal view.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod (vagabond) on the east of Eden—and Cain knew his wife, and she conceived and bare Enoch; and he (Cain) builded a city and called the name of the city after the name of his son Enoch.

The land of Nod on the east of Eden will apply to Arabia on the east of the nursery of Christianity, as Nod (vagabond) will answer to the many idols worshipped by the ancient Arabians. Then the wife of Cain bore Enoch in the land of Nod; the wife of Cain symbolized the old idol worship before the time of Mahomet. History informs us that they worshipped an assortment of three hundred and sixty idols. And Cain's son Enoch symbolizes Mahomet; and the city that Cain built in Nod symbolized the doctrine of Mohammedanism, as it is called by that name after his son Enoch—Mahomet.

From that came the many Turkish tribes, and is symbolized by the city as the tribes of Europe are symbolized by the great city. Cain said "Every one that findeth me shall slay me," and the Lord said unto him, "Whosoever slayeth Cain vengeance shall be taken on him seven-fold." Now this seems to be the reason that Turkish Mohammedanism has been allowed so long in Europe. And the seven-fold vengeance will be taken on them that finally slay the Turks (Cain, the vagabond).

The land of Nod symbolizes all the Ishmaelites or Arabians of Arabia, of which some parts have at times been subjected by the surrounding nations. But Arabia, as a country, is the only land in all antiquity that never bowed to the yoke of a foreign power. The Hamites symbolized the family of Cain in the second

epoch, or the Christian era, as the names of the children of Ham were given in olden times to most of the territory settled by the Arabians, particularly the Mohammedans, as Mizram in Egypt, Phut in Africa, Canaan in Palestine, and Sebe on the upper Nile, or Nubia, Sheba and Dedan on the Persian gulf; Raamah also settled on the Persian gulf in the territory of Arabia.

The children of Ham gave their names to nearly all of Arabia, Palestine, Egypt, Nubia and the upper Nile, and to Africa, along the southern shores of the Mediterranean Sea, as far west as ancient Carthage; and in 710 A. D. the children of Ham's empire as far as the pillars of Hercules; these countries have been occupied by people of the Mohammedan faith for about 1,200 years, and at different times have overrun the greater portion of the earth (Europe).

In explanation we will say that the earth was created at the creation when God created all the Scriptural symbols, figuratively 6,000 years ago, but not literally, in six days; and the earth, or world, means all of the territory that the Romans called the world, or earth, and it includes all of the then known part of the globe, and it was all Roman territory; yet it was not known to be a part of a globe until many years after, and in a general way it is referred to as Europe; but it includes much more than is allowed to Europe in the present day; and all the known part of Africa is symbolized by the name of Egypt, in the Scriptures, yet was included in the then known world.

The Scriptures are exact to the very letter, even in their symbolisms, as at the time the Scriptures were written it was not known that the world, or earth, was even a part of a globe; hence the Scriptural earth only includes the then Roman Empire; thus the names world and earth form a part of the veil that has intentionally veiled the Scriptures, and will until the exact time allotted for its removal.

It also included all the conquests of Alexander the Great, and far north into Russia, the then territory of Sytha.

In the year 711, a Saracen, named Taric, crossed the straits at the head of 7,000 men and took possession of Mt.

Calpe, whose modern name of Gibraltar (Gibel-al-Taric, or Hill of Taric) still preserves the name of the Saracen vagabond. The Arabic Moorish Mohammedans received the name Saracen from Sara, Children of the Desert, from which they emerged when they overran Spain, France, and nearly all Europe. They swept all before them until, reaching the very center of France, their progress was stayed by the confederated Franks, commanded by Charles Martel. The two great armies met on the plains between Tours and Poitiers, about one hundred and thirty miles southwest from Paris. The Arabs had the advantage of the fight for the first six days, while they skirmished at a distance. But on the seventh day both armies charged, then came the deadly onset, and the monkish historians of that period report 375,000 Arabs left dead on the field. This no doubt is an exaggeration, but the slaughter must have been great to have checked them. The great slaughter of the Saracens was due to the long two-handed swords with which most of the German tribes were armed. They never resumed the conquest in that part of Europe, but it was nearly thirty years before they were driven beyond the Pyrenees.

Crete and Sicily were conquered by the Moslems in about 823, and in 878 Syracuse submitted to them, and from the ports of Sicily and Africa the Mohammendan fleets used to ravage and pillage the cities and provinces of Italy. At the time of the conquest of Sicily, one of their fleets entered the Tiber, and the Moslems plundered the temples of St. Peter and St. Paul, about 846 A. D. The Arabian Princes of the tribe of Hammedan made themselves masters of, and held for a period of 100 years, Mesopotamia with the cities of Mosul and Aleppo with their usual series of crimes.

The City that Cain Built in the Land of Nod and Called It After the Name of His Son, Enoch, Symbolized the Arabic Mohammedans Whose Name Was Changed to that of Mohammedan Turks, Yet Maintained the Same Religion as that of the Khaliffs.

Motassem, the eighth Khaliff of this family, with whom its glory expired, perceiving how the valor and vir-

tues of the Arabs had declined, adopted the plan of forming a body-guard from the martial hordes of the Turks, who dwelt beyond the river Jihon in Turkestan, and their youths taken in war or purchased as slaves were trained to arms, and instructed in the principles of Islam; Motassem collected 50,000 of them about the middle of the ninth century around his throne at Bagdad. Their conduct incensed the citizens and he and they retired to Samaria, a city on the Tigris, where they soon after murdered Motassem, and placing Masteyoo on the throne, compelled him to surrender the right of nominating their own Commander, and the Emir-Ulomra of the Empire; and in about the year 865 Moktader, to rid himself of their power, placed them on the different frontiers, and thereby hastened their becoming independent, though history says but little of them until about the middle of the eleventh century; when the Turks, from beyond the Rivers Axus and Jaxartes, made inroads into the Empire of Persia, and in the decline of the power of the Khaliffs, they encroached more and more, and pastured their herds south of these rivers; being encouraged by their countrymen, who were now dominant at the Court of the Khaliffs.

Their ranges extended as far as the Tigris. The Persians gave them battle, but were driven out of the greater part of their dominions.

These Turks now proceeded to elect a king; the decision was committed to the lot of Arrows, and Togrul Beg, son of Michael, the son of Sel-Jook gained the prize. Togrul then took Bagdad, when he was by the feeble, Khaliff appointed Vicegerent of the Vicar, the Khaliff of the prophet, and Lord over all Mohammedans. Togrul's cavalry ravaged the country as far as the city of Erzeroom and massacred 130,000 Christians. Togrul and his subjects were zealous in the faith of Islam, and he entertained the highest reverence for the successors of the prophet; he restored to his own, the Khaliff's dominion, Bagdad and its district, and the Vicar of the prophet enjoyed a degree of independence to which he had long been a stranger.

It was with reluctance that the Khaliff Cayen bestowed his daughter on the Turkman Shepherd, though

Monarch of Asia. Thus the city was built and the Arabic Mohammedans became Turks. Togrul was succeeded by his nephew, Alp Aslan; this Monarch invaded the Roman Empire, and his conquest of Armenia was rapid; the Georgians of Caucasus offered a braver, though unavailing, resistance.

The Turks penetrated to Phrygia; in about the year 1071 Romanus Diogenes, the Roman Emperor, in three campaigns drove them beyond the Euphrates, but when he attempted the recovery of Armenia, the Romans were defeated and their Emperor captured on the field of battle, and was led a captive into the presence of Alp Arslan, by whose magnanimity and generosity the Roman, after the kindest of treatment, was set at liberty on condition of a large ransom and an annual tribute. Alp Aslan now turned his armies against his countrymen beyond the River Jihoon, or Axios, but was assassinated, and his son, Malek Shah, whose noble qualities and extent of dominion, made him the greatest prince of the age, and the tribes of Turkestan acknowledged his supremacy, and from the confines of China to those of Constantinople and Egypt, his mandates were obeyed.

About this time (1096) the first of the seven crusades began, and continued for one hundred and seventy-five years; the seven were in substance all alike, in cause and purpose; they seem to be a living evidence of the monstrous folly within the range of universal possibility, of which all Europe seems to have been ashamed of their frenzied efforts to gain possession of an abandoned grave.

Genesis, 4-15: "And the Lord said unto him, therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain lest any finding him should kill him."

Now, the crusades were against the Saracen Empire that was symbolized by Cain, and were not the nations punished seven times, and perhaps seven-fold of the injuries that they inflicted on the Saracens was meted to them. Where is there a nation that has been such a peculiarly marked nation as that of the Turks? Then where will a nation answer to the vagabond, as the Turks (in the earth, Europe)? He has occupied the greater portion of

Europe and has been driven out and has been continually on the move. Genesis, 4-12: "A fugitive and a wanderer shalt thou be in the earth."

Genesis, 9-24: "And Noah awoke from his wine and knew what his younger son (Ham), had done unto him (murderd Christians in Armenia), and he said, cursed be Canaan (son of Ham), a servant of servants shall he be unto his brethren, and he said blessed be the Lord, the God of Shem, and let Canaan be his servant; God enlarge Japheth and let him dwell in the tents of Shem, and let Canaan be his servant."

The curses pronounced on Canaan, the son of Ham, and that Japheth should be enlarged and dwell in the tents of Shem, meaning Shem's territory; this curse has not yet been applied to the family of Ham; neither has the Japheth family dwelt in the territories of Shem. The name of the seven sons of Japheth are: Gomer, Magog, Medaia, Tiras, Javan, and Meshech; the ancient territories that were assigned to each of Japheth's sons, and which bore their respective names, are on the ancient maps of the earth, or world, which we find to be as follows: Gomer, on the north of the Black Sea; Meshech, between the Black and Caspian Seas, in Circassia, north of Mt. Elburz; Magog, on the south of the Caucasian range of mountains and north of Mt. Ararat; Madai settled south of the Caspian Sea, known as ancient Media; Tiras settled north of the Bosphorus; Javan settled in Greece; Tubal settled in Armenia on the northeast shores of the Black Sea.

Genesis, 10-19: "And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Adamh and Zeboiim, unto Lasha." These are the sons of Ham, after their families, after their tongues in the lands, in their nations (this shows that all the tribes of Palestine were Hamites, fathers of the Canaanites); yet in Egypt, north of the river Nile, was called the land of Ham: and in prophecy, Egypt symbolizes all Africa.

The sons of Shem were: Elam, Asher, Arpachshad, Lud and Aram. The family of Asher, son of Shem, settled north of the River Tigris, where they built the city of ancient Nineve. Aram settled north of Palestine in

Syria, and built Balbeck, near the great pass of the Ante-Libanus Mountains. Uz, one of Aram's sons, settled south of Palestine in Arabia; Elam settled between the Persian gulf and Meda; Lud settled in Africa on the southern shore of the Mediterranean Sea, which now has the modern name of Tripoli.

Cain (Turkey), the European vagabond will be slain, then seven-fold vengeance will be taken upon the nations that smite him. The faces of Shem and Japheth are yet turned backwards from the drunkenness of Noah (the drunkenness of Noah symbolizes the lethargy of Europe in regard to the Armenian massacres); Noah symbolizes Europe (Earth), as Noah and his three sons settled the earth in all its divisions; and the atrocities of Cain (Turkey), the vagabond, that he is committing in Bulgaria and Armenia, are heralds of the approaching time when the nations of Europe will be compelled to slay the vagabond; then will come the seven-fold vengeance upon the nations that smite Cain, and annex his territories to their own.

Revelation, 16-17: "And the seventh poured out his bowl upon the air; and there came forth great voice out of the temple, from the throne, saying, 'It is done.'" The seventh pours his bowl on the air, meaning all, universal—meaning the seventh and last angel (angels always symbolize a literal agency of some kind); that agency will go forth to inaugurate the reign of terror, or the greatest of political earthquakes in Europe; that agency is the smiting of Cain, division of Turkey, by the powers of the earth (Europe), when the present depressing financial situation reaches its climax.

Revelation, 16-18: "And there were lightnings and voices and thunders; and there was a great earthquake, such as was not since there were men (nations) upon the earth (Europe) so great an earthquake, so mighty." 19: "And the great city was divided into three parts, and the cities of the nations fell."

The seventh bowl was poured upon the air, which means universal (all of the earth, Europe). Then will come the great voice out of the temple from the throne, saying: "It is done." The temple and throne are always with his people, Israel of America, and the voice will soon

come from the great press of Israel, as that great time of trouble and woe in the old world is predicted by the prophets. Consequently it is inevitable.

Then Canaan, the son of Ham, will be the servant of Shem, and Japheth will be enlarged and dwell in the tents of Shem, meaning his territories; also Canaan shall be Japheth's servant. These things will come to pass when the great city (Europe) is divided into three parts, and the cities of the nations have fallen.

And that great earthquake so mighty, as were not since there were men upon the earth, meaning since there were nations upon the earth (Europe). Men mean nations, and this mighty earthquake is to be a political one; meaning one of war and revolutions, as the prophets do not mention literal earthquakes.

The great city symbolizes Europe (the earth), and the revolution will reduce it to three governments, and the northern division, Japhethites, are to be the largest and the strongest, as they are to dwell in the tents of Shem. Yet the Shemites are to receive a blessing from the revolution, but the Hamites are to be servants to both Japheth and Shem. Cain, the Hamites, Canaanites, are all the same, and they symbolize all Mohammedanism; and they are to be under the power of the other two great powers after the great earthquake and revolution.

We find that great time of earthquake, war, and trouble of Europe heralded in II. Esdras, 6-19: "And when the affliction of Zion shall be fulfilled" (this means our present affliction). 20—"And when the world (the earth, Europe) that shall begin to vanish away shall be finished, then will I shew these tokens, the books shall be opened before the firmament, and they shall see all together" (this means that the times will compare so exactly with the prophecies, that all will see together). The books being opened before the firmament means by or before heaven, and heaven always symbolizes the United States of Israel. 21: "And the children of a year old shall speak with their voices, and the women with child shall bring forth untimely children of three or four months old, and they shall live and be raised up."

Young children that speak with their voices symbol-

ize the rapidity in which societies and parties of different kinds will spring into existence and have power and a voice in the affairs of the nations. See the rapidity of our own political parties, the fragments of the two great parties, the Gold, Populist and Silver parties; the necessity of the times produce such things in haste. "And the women that bring forth untimely children." In prophecy, women always symbolize a Church or Churches; and the untimely children spoken of symbolize the many societies spoken of, and also orders of many kinds that will be organized by the many and different churches; the famished finances of all Christendom will of necessity compel the churches, for humanity sake, to organize quickly for various purposes, but mainly to alleviate distressed and starving humanity.

II. Esdras, 6-22: "And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty." The words used here are the storehouses, and mean all, and the "sown places" mean all of the sown places, and will not admit of a division (and mean all of the resources of Europe); the greater number of Scriptural events are foretold by symbols, sometimes by miracles, in their way of describing something that miraculously took place before their eyes; yet those miracles may only have existed in the language of the prophets to convey the story of something that was to literally transpire ages to come, the same as the great creation, where all things that were created were symbols, and were created to symbolize the Creator's constitutional laws that he chose to give to all nations, in the shape that they will find them when they are advanced far enough to interpret them; for we believe that even a partial interpretation would require tons of printed matter.

"The sown places and full storehouses" will be affected at the time of the earthquake of war and trouble in the earth. II. Esdras, 6-23: "And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid." Trumpets are world-wide signals, and "every man" means every nation on the earth (Europe). Now, when all nations are afraid there will be no security, neither will there be any value in landed prop-

erty, and nearly all kinds of property will in like manner be affected; then who will supply the nations with money that are already irrecoverably in debt? Have we not already had, and in fact, are we not now having a forewarning of what is to follow by the above predictions?

The world's currency is fast flowing to the great money centers, nearly all kinds of property are rapidly declining in value, and the condition of the great masses of humanity will become intolerable; then what will happen? What happened in France under about the same condition of affairs in 1793? There was a political earthquake, and it was foretold in Revelation, 11-13: "And in that hour ('that hour' means when the two witnesses were slain, the old and new Testaments that were declared fiction by the French Assembly in 1793) there was a great earthquake and the tenth part of the city fell, and there were killed in that earthquake 7,000 persons." Now, France is a tenth part of the great city (Europe, she is also one of the ten horns of the ten-horned beast), and the 7,000 persons that lost their lives were those that were politically killed, as those who have examined the French records tell us that there were just 7,000 of the nobility and clergy who lost their titles in the French (political) earthquake—reign of terror in 1793; yet France is only the tenth part of the city that is yet to be divided into three parts. The prophets call Europe the great city, because it is a great community of similar nations; Turkey, also a tenth part of the city, is in poverty; Spain that was one of the most wealthy, is now under a cloud of debt and rebellion, and the other parts of the great city are all supporting great armaments, and, as it were, lying upon their arms continually as if some dreaded foe lurked in their midst.

II. Esdras, 6-24: "And the earth shall stand in fear with those that dwell therein." Those that they fear that dwell therein, are the mighty men of the "red shield" mentioned by Nahum, 2-3: "The shield of his mighty men is made red; the valiant men are in scarlet."

That fear which dwells in the midst of Europe is the socialist red republicans, whose banner is red; then those in scarlet are the Salvation Army, the greatest and most valiant armies on the globe. According to the prophet, Na-

hum, all the things that he mentions are to be conspicuous in the days of the Lord's preparation, and we have many reasons for believing that these are the days of his preparation, and the trumpet shall soon give that sound, which, when every man heareth, they shall be suddenly afraid.

Then the sown places will suddenly appear unsown, the full storehouses shall suddenly be found empty. The appearance of the sown places and finding the full storehouses empty, symbolizes the condition that the nations of the earth will be in, both financially and politically, at the time of that fear and greatest of political earthquakes, the most mighty since there were men (nations) upon the earth (Europe). An account of this time of war and trouble is given in II. Esdras, Chap. 15, 27 to 37, inclusive.

II. Esdras, 15-27: "For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him" (the whole earth means all Europe).

28. "Behold an horrible vision, and the appearance thereof from the east" (the horrible panorama will appear to the United States from the east, as the prophecies appear to emanate from his people).

29. "Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble" (the invasion of Europe will come by the way of Arabia, and a great army will suddenly invade Europe from the direction of Afghanistan, Beeloochistan, and from all Mohammedan India).

30. "Also the Carmanians raging in wrath shall go forth as the wild bears of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians." (The ancient territory of the Carmanians now bears the modern name of Beeloochistan, and is principally Mohammedan.)

31. "And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them." (The dragons—Mohammedans—are to gain the first victory.)

32. "Then these shall be troubled, and keep silence through their power, and shall flee."

33. "And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their hosts shall be fear and dread, and strife among their Kings."

34. "Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm."

35. "They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly." (Smiting down many stars upon earth signifies the many Kings, Princes, and rulers that will be deposed in Europe; "even their own star" may mean a change from a monarchical form of government to that of a republic.)

36. "And dung of men unto the camel's hough."

37. "And there shall be great fearfulness and trembling upon earth; and they that see the wrath shall be afraid, and trembling shall come upon them."

Our numerical calculation in this volume will vary throughout about three years, ranging from 1896 until 1899, as that interval will be the time of the greatest trouble ever known, or that ever will be known, and a great many events culminate during that interval; in that time the powers that be in heaven (United States) will be shaken and the earth (Europe) will reel to and fro like a drunkard, and will be removed like a cottage; those three years will be an interval of the most awful distress which will resurrect and transfigure the United States, both financially and politically. These things are mysteries of thousands of years' standing, but we give some proof of what we tell you, and we may vary a few years, as infallibility is not with men.

Moses Conducted the Antitypical Children of Israel to Savannah, Georgia, in 1736 and Ruled Them Till 1776, Joshua Then Ruling Until 1801.

Antiquities, Book II., Chap. 15-2: "They left Egypt in the month Xanthicus, about the 12th of March, on the fifteenth day of the lunar month, four hundred and thirty years after our forefather Abraham came to Canaan, but two hundred and fifty years only after Jacob removed into Egypt. It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried out the bones of Joseph with them, as he had charged his sons to do."

It was the eightieth year of the age of Moses, and of Aaron three more. We find the exodus to typify the Grand Embarkation that sailed from England and landed at Savannah, Georgia, in 1736. This was 430 years after Abraham came into Canaan, which would be in 1306, when Robert Bruce was crowned King of Scotland, at Scone, by the Barons, and the foundation of Scottish freedom laid. The spirit of freedom thus established in Scotland remained with the people, and 430 years later, in a time of a religious persecution, induced 150 Scotch Highland soldiers to join the colonists going to Savannah, Georgia, in what was known as the Grand Embarkation. Thus did Abraham come into the land of Canaan. The exodus of 1736 was also 215 years after Jacob removed into Egypt, which was in 1521, when the council Sorbonne in Paris, under the influence of the French monarch, declared that flames, and not reasoning, ought to be employed against the arrogance of Luther, and in the same year the Diet of Worms, at which Charles V. presided, pronounced the imperial ban of excommunication against Luther, and condemned his writings to be burned, and

commanded him to be seized and brought to punishment.

This year of the exodus was the eighty-third year of the life of Aaron, which would therefore make the year 1653, that of Aaron's birth. * This was the year the title of Lord Protector was conferred upon Cromwell, and this is the event typified by the birth of Aaron. As the spirit that animated Moses and Aaron pervaded the whole host of Israel and caused them to strike for freedom, so the spirit of democratic liberty that animated the supporters of Cromwell, nursed by a thrifty people, could not brook the tyranny of religious persecution, and preferred liberty in the forests of America to tyranny in their own country.

They also carried out the bones of Joseph with them as he had charged his sons to do.—Antiquities, Book II., Chap. 15-2.

Jacob died after he had been in Egypt seventeen years, at the age of 147 years, and was buried at Hebron (Alliance), in the land of Canaan, as were also his sons sometime after their deaths, except Joseph, whose body was embalmed and put in a coffin in Egypt and carried out of that country by the Israelites, at the time of the exodus, as he had commanded his sons to do. These bones of Joseph, which were carried out of Egypt by his sons, were the democratic principles of religion established by Luther, and carried out of the modern Egypt (Europe), by the Lollards, Piedmontes, Waldenses and Salzburger to the Canaan of America.

Antiquities Book IV., Chap. 8-48: "When Moses had spoken thus at the end of his life, and had foretold what would befall to every one of their tribes afterward, with the addition of a blessing to them, the multitude fell into tears, insomuch that even the women, by beating their breasts, made manifest the deep concern they had when he was about to die. The children also lamented still more, as not able to contain their grief; and thereby declared that even at their age they were sensible of his virtue and mighty deeds; and truly there seemed to be a strife between the young and the old, who should most grieve for him. The old grieved because they knew what a careful protector they were to be deprived of, and so lamented their future

state; but the young grieved, not only for that, but also because it so happened that they were to be left by him before they had well tasted of his virtue. Now one may make a guess at the excess of this sorrow and lamentation of the multitude, from what happened to the legislator himself; for although he was always persuaded that he ought not to be cast down at the approach of death, since the undergoing it was agreeable to the will of God and the law of nature, yet what the people did so overbore him that he wept himself. Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bid them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. Whereupon they thought they ought to grant him that favor, to let him depart according as he himself desired, so they restrained themselves, though weeping still towards one another. All those who accompanied him were the senate, and Eleazar, the high-priest, and Joshua, their commander. Now as soon as they were come to the mountain called Abarim (which is a very high mountain situated over against Jericho, and one that affords to such as are upon it a prospect of the greatest part of the excellent part of Canaan), he dismissed the senate; and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear lest they should venture to say, that because of his extraordinary virtue he went to God."

Antiquities, Book IV., Chap. 8-49: "Now Moses lived in all one hundred and twenty years; a third part of which time, abating one month, he was the people's ruler. And he died on the last month of the year, which is called by the Macedonians, Dystrus, but by us Adar, on the first day of the month. He was one that exceeded all men that ever were, in understanding, and made the best use of what that understanding suggested to him. He had a very graceful way of speaking, in addressing himself to the multitude; and as to his other qualifications, he had such

a full command of his passions, as if he hardly had any such in his soul, and only knew them by their names, as rather perceiving them in other men than in himself."

"He was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree that whatsoever he pronounced you would think you heard the voice of God himself. So the people mourned for him thirty days. Nor did ever any grief so deeply affect the Hebrews as did this upon the death of Moses; nor were those that had experienced his conduct the only person that desired him, but those also that perused the laws he left behind him had a strong desire after him, and by them gathered the extraordinary virtue he was master of. And this shall suffice for the declaration of the manner of the death of Moses."

"All those who accompanied him (to the place where he was to vanish out of their sight) were the senate (Colonial Congress) and Eleazar, the High Priest, Chief Executive, or President; and Joshua, their commander. Now as soon as they were come to the mountain called Abarim (declaration of independence) he dismissed the senate, and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over them (the war cloud of 1776) on the sudden, and he disappeared in a certain valley."

"Now Moses lived in all 120 years; a third part of which time, abating one month, he was the people's ruler. And he died on the last month of the year which is called by the Macedonians, Dystrus, but by us Adar, on the first day of the month."

Moses, as we have said, was born with the refusal of Cromwell to receive the kingly crown offered him by the Parliament of England in 1656. Not Cromwell, but the democratic spirit that existed among the Parliamentarians, compelling Cromwell to refuse the crown, was typified by Moses, and this spirit of democratic freedom working among the people led three hundred of them eighty years (two-thirds of Moses' life) later to leave the country in what is known as the Grand Embarkation of 1736. He was with the Israelites in the wilderness of America forty years (one-third of Moses' life), abating one

month, or until 1776, when he died, just as they were about to enter the promised land (independence) of the great anti-typical Israel of America. The cloud that stood over him at his death, was the war cloud that hovered over the country in 1776. Joshua ruled the people for twenty-five years, from 1776 to 1801, when the Judiciary of the United States was re-organized and the Supreme Court was made to consist of five judges, and the country was divided into six circuits, comprising twenty-three districts, in each of which a United States District Judge was appointed.

The destination of the larger portion of the Grand Embarkation of 1736 was to build a new town upon the Island of St. Simon's, at the mouth of the Altamaha River, and at Darien, farther up that river. The new Ebenezer of the Salzburgs, and Augusta (both on the Savannah River) were begun at about the same time.

It was said in England that no Colony was ever founded so well as Georgia. Their Councilors prohibited the importation of rum, and when it came to the question of labor, slavery was positively forbidden, all of which they soon violated and rebelled against, or else they would not have been typical Israelites.

Joshua, Chap. I.: "Now it came to pass after the death of Moses (in 1776) the servant of the Lord that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying: 'Moses, my servant is dead, now, therefore, arise, go over this Jordan (Revolution of 1776-1783) thou and all this people unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. From the wilderness and this Lebanon, even unto the great river, the River Euphrates (sweet water) all the land of the Hitites, and unto the great sea toward the going down of the sun (the Pacific Ocean on the west of Israel) shall be your border.' "

The Younger Receives the Greater Blessing.

Why did God tell Jacob twice that he had changed his name to Israel? It appears that the most important prophecies are repeated. This is typical of the younger or latter Israel, as Isaac gave Jacob, the younger son, the greater blessing. Then the first temple was as nothing compared with the latter. It is a well known fact that there has never yet been built in Palestine a temple greater than the first. Christ said, "ye are the temple" (meaning his people), and are not the greater body of true Christians found in the United States? Are not the freest, the greatest and most charitable institutions here in the United States?

When Joseph presented his two sons to Isaac, their grandfather, he being blind, put his right hand on the head of the younger, and Joseph quickly discovering the mistake (as he thought) says, Not so, my father, for this is the first born, put thy right hand upon his head. And his father refused and said, I know it, my son, I know it. He also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. (See Genesis, Chap. 48.)

Is it common sense to even suppose that such an apparently insignificant incident as the misplacement of a hand on the head of a child would be mentioned in the book that the Creator of all things has said will stand forever, if it were not typical of something greater? We believe it is, and that the latter Israel of the United States will become so that the first Israel will be as nothing compared to it.

The blindness of Isaac is typical of those who built

the new Jerusalem and the temple in it, as they built greater than they knew. The United States is Israel restored, and it will answer to the New Jerusalem, and the latter great temple predicted so many times in the Scriptures. Christ said to his Disciples: First the Scriptures must be published to the whole world, and then shall be seen the sign of the son of man (John Brown) coming on the war clouds of heaven. Now the son of man was typified by Jesus of Nazareth, the same as Moses and his democratic confederacy, or one might say, his written republican constitution typified that of the United States, which was almost identical with the written constitution of the United States, and the United States is the nation mentioned in the Scriptures that was born in a day.

Now there are many persons who believe that Christ did go to some place, that is personally; but it is not reasonable, for he told his Disciples to go preach the Gospel to all mankind, and he said: "Lo, I will be with you even to the end of the world." His Disciples did go and had Christ with them, and were 1776 years preaching this antitypical Israel of America into existence, or rather into a beginning, as here in the United States will be found his written constitution of Christianity.

Christ told his Disciples that the eagles would be gathered where the carcass was. Israel's tribes are called twelve, but out of Joseph there sprang two tribes, each of which received an inheritance, thus making thirteen, and they occupied thirteen states or territories in Palestine, thus typifying the thirteen American colonies. It is also remarkable that William Penn was proprietor of two colonies, Delaware and Pennsylvania.

As Joseph was imprisoned for his virtue, and yet had a double and birthright portion on account of his virtue, so William Penn suffered imprisonment for his virtue, and yet had a double portion of the great antitypical Israel. The Hebrew confederacy was organized into a more perfect union after the exodus, by adopting a written democratic constitution, and so the confederate colonies after the war of independence, in order to form a more perfect union, adopt a written constitution. The Hebrew

constitution was submitted to the tribes for acceptance or ratification, and so was the American constitution in like manner submitted to the states. It is not a little remarkable that the Hebrew and American constitutions are the only written ones ever known to have been adopted at the birth of a nationality prior to 1492 B. C., and 1776 A. D., or during that interval, 3,268 years.

The First Creation.

The first creation that God accomplished in six days was a creation of symbols, to symbolize the real creation of the second Adam, which was Christ. Consequently, Adam symbolized the Roman Empire after Christ, and Eve symbolized the first great church after Christ.

Why that was a creation of symbols:

Genesis, Chap. 1-14: "And let them be for signs, and for seasons, and for days and years."

And why Eve symbolized the first church:

Genesis, Chap. 3-20: "And the man called his wife's name Eve; because she was the mother of all living." Living Christianity through the great Roman Catholic Church, hence she is mother of all the living. The Bishops, priest and monks of the great Roman Catholic Church were the active instruments employed by Divine Providence to instruct, convert and civilize the fierce barbarians of the old Roman earth. Moreover, the superiors of clerical and monastic bodies were frequently invested by Christian kings and emperors with civil jurisdiction, and as it was exercised by them in a more equitable manner than by secular magistrates, men quickly learned to prefer their decisions to the hasty judgments of war-like and ignorant nobles. This accounts for the great portion of temporal authority which bishops and abbots possessed in those remote ages, and which they used in checking the arbitrary vexations of private lords, and rendering as much as possible the various classes of the people partakers of the general advantages of society.

The church was the chief, or rather the only, means which stemmed the torrent of barbarism, and not only saved letters and learning from universal shipwreck, but also caused the wild tribes, whose destructive invasion

had been so detrimental to them, gradually to imbibe and adopt the principles of civil and social life. The Goths, Franks, Lombards, Saxons, and Germans received those principles of human studies which they before heartily despised, and Christianity rescued them from their ignorance and barbarity. As it was established in the provinces that fell under their power, these savage tribes, whose habits of plunder and revenge could not be checked by force of arms, sooner or later yielded to the mild precepts of the Gospel. Their minds and hearts became attached to a religion which did not teach them only by speculative maxims and didactic precepts, but also by examples, and rites equally moving and instructive.

In Proof of the Jews Not Being the Children of Israel.

Barnabas, Chap. 3-16: "Consider this also; although you have seen so great signs and wonders done among the people of the Jews, yet this notwithstanding the Lord hath forsaken them."

Verse 17: "Beware therefore, lest it happen to us; as it is written, there may be many called but few chosen."

This shows that the Jews of the old Israel were forsaken, and Barnabas cautions us lest there be few of us saved.

The Apocryhal new Testament, II. book of Hermas, called his commands.

Command 1-1: "First of all believe that there is one God, who created and framed all things of nothing into a being."

Verse 2: "He comprehends all things, and is only immense not to be comprehended by any."

Verse 3: "Who can neither be defined by any words, nor conceived by the mind."

The words are not yet invented, neither has the mind of man been advanced far enough to define the immensity of the Almighty; then why should we wonder at the sarcasms of infidelity, or marvel at the multiple phrases of Christianity?

Isaiah, 24, 20-21-22: "The earth (Europe) shall stagger like a drunken man, and shall be moved to and fro like

a hut; and the transgressions thereof shall be heavy upon it, and it shall fall and not rise again."

21. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the Kings of the earth upon the earth."

22. "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

That day is fast approaching, as the Kings of the earth (Europe) are bound by their many alliances, and their great fear of the red republican socialists who dwell in their midst; they are already but little better than prisoners, and according to the Scriptures their affairs are to become worse and worse. The Armenian butcheries are not allowed from any fear of the Turk, but the fear of their surrounding neighbors, and of those who dwell in their midst, chief of which are their enormous national, industrial, and municipal debts, of which inevitable repudiation awaits. Then it will be as Isaiah says in Chap. 24, 1-2: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The earth shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

Repudiation will cause all these things, and many things cause repudiation, chief of which is a contracted medium of exchange.

Isaiah, 24-23: "Then the moon shall be confounded, and the sun ashamed; for the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." His ancients are those who have adopted his ancient democracy of the primitive children of Israel under Moses.

Then our President will be ashamed. He is symbolized by the sun, in the constellations of heaven; and the ruler next to him will be confounded, as he is symbolized

by the moon. This is the time when we loose our enemy, the King of Israel.

All things mentioned in the Scriptures before Christ were created to symbolize the things after Christ, which was the beginning of the literal creation.

The Scriptural account of the great slaughter of captive men, women, and children in time of war, are symbols to symbolize political slaughter in a political war: The men mean the matured iniquitous institutions politically overpowered; the women mean those ecclesiastical orders; the children mean young institutions; when the women were saved, means the presevation of religious orders; the children saved alive, means the preservation of the young and innocent orders; these, along with the polygamy practiced by the patriarchs, the divorce law of Moses, are all considered great weapons against God and the divinity of his Scriptures by the self-styled philosophers; they hurl all manner of sarcastic, scurrilous slang against the healings and miracles of the prophets; yet the healings, miracles, slaughters, captivities, Adam and Eve, Abraham, Isaac, Jacob, and Joseph, David and Solomon, the temple and its veil, Esau and his descendants, the flood, the Ark and its rest upon Mount Ararat, Noah and his three sons and their settlement of all the earth; all these things, along with all other things created before Christ, and all things directly connected with them, and the Scriptural stories written of them, are all hieroglyphs upon the walls of prophecy, and when deciphered, each and every one will literalize something after Christ pertaining to the Israel of America, as it is the great miracle of miracles, the dwelling place and temple of the Almighty; the one for all his purposes, in which he will manifest himself to the human family of this globe.

Vespasian Signifies the United States Currency, and Was Born in 1837.

The Temple Destroyed in the Second Year of the Reign of Vespasian.

The Jewish War, Book VI., Chap. 4-8: "However, one cannot but wonder at the accuracy of this period there-to relating; for the same month and day were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by King Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai, in the second year of Cyrus, the king, till its destruction under Vespasian, there were six hundred and thirty-nine years and forty-five days."

And from the second building of it, which was done by Haggai in the second year of Cyrus, the king (King Henry III. of England), who commenced his reign in 1258; and the second year of his reign would be 1259. The second year of Cyrus, the king, signifies the second year of the parliament, or great council, that was called and met at Oxford, June 11th, 1258. Now we add this 639 years and forty-five days and we have July 26th, 1897.

The Jewish War, Book VI., Chap. 4-5: "God had for certain long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages. It was the tenth day of the month Lous (Ab.), upon which it was formerly burnt by the King of Babylon."

Although these flames took their rise from the Jews

themselves, and were occasioned by them; for upon Titus' retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning in the inner (court of the) temple; but these Romans put the Jews to flight, and proceeded as far as the holy house itself. At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward, the Jews made a great clamor, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered anything to restrain their force, since that holy house was perishing, for whose sake it was that they kept a guard about it."

It was the tenth day of the month Lous (Ab.) upon which it was formerly burnt by the King of Babylon, although these flames took their rise from the Jews themselves. The number of years that passed from its (the temple) first foundation by Solomon (Charlemagne), till its destruction in the second year of the reign of Vespasian, are 1,130, besides seven months and fifteen days. Charlemagne, who is typified by Solomon, began to reign in the year 768 A. D., to this we add the years the temple stood, from Solomon to Vespasian, 1,130, and we find it will be destroyed in the year 1898, A. D., which is the second year of the reign of Vespasian. Yet the monetary system of Charlemagne might not of been established until the year 769, which would bring the destruction of our monetary temple in the year 1899. Charlemagne did establish a system and coined gold and silver coins, but we have not been able to find that exact date.

Vespasian typified our currency or circulating medium, and was born in the year 1837, with the issue of \$10,000,000 treasury notes by Congress. Josephus says that Vespasian was of plebeian origin. The expansion of

our currency and free coinage of silver is advocated by the producing plebeians.

From Charlemagne in the year A. D. 768, until the second year of Vespasian, there was to be an interval of 1,130 years seven months and fifteen days. Now if we add the latter to the 768, we are carried to the year 1898, August 15th, A. D., and as we cannot find the exact day that Charlemagne came to the throne, we will have to rely on the following under Haggai, in the second year of Cyrus, and from the second building of it, which was done by Haggai, who typifies the Parliamentarians at the time of the great council in the time of Henry III. of England, June 11th, in the year 1258, A. D. Until Vespasian, there was to be an interval of 639 years and forty-five days, which would end July 26th, 1897.

There was a great council called and a royal proclamation issued in the English language, in the year 1258, the first in the English tongue since the conquest. The English language is that pure language which the Almighty is preparing for his people; as he has said that he will return to them a pure language that they may all understand and know the Lord from the least to the greatest.

When the Temple Was Built—Which Was Done by Haggai.

In the second year of Cyrus, the king (second year of the league of the Barons, against Henry III. of England), till its destruction under Vespasian, there was 639 years and forty-five days (from June 11th, 1258, till July 26th, 1897).

In April, 1258, Henry III. called a parliament, but the barons appeared in arms with Gloucester and Leicester at their head. The king was forced to consent to the appointment of a committee of twenty-four to draw up terms for the reform of the state. The twenty-four again met the parliament at Oxford in June; although half the committee consisted of royal ministers and favorites, it was impossible to resist the tide of popular feeling.

By the "Provisions of Oxford" it was agreed that the Great Council should assemble thrice in the year, whether

summoned by the king or no; and on each occasion the commonalty shall elect twelve honest men who shall come to the parliaments, and at other times when occasion shall be, when the king and his council shall send for them, to treat of the wants of the king and of his kingdom. And the commonalty shall hold as established that which these twelve shall do. Three permanent committees of barons and prelates were named to carry out the work of reform and administration.

A royal proclamation in the English tongue, the first in that tongue since the conquest which 'has reached us, ordered the observance of these provisions. The king was, in fact, helpless, and resistance came only from the foreign favorites, who refused to surrender the castles and honors which had been granted to them. But the twenty-four were resolute in their action; and an armed demonstration of the barons drove the foreigners in flight over sea.

It is difficult to locate the exact date of the enactment that constituted the building of the monetary temple in the times of Henry III., in about the year 1258, as the democratic parliamentary spirit that pervaded the people, in those days, was but a step in advance of feudalism, consequently there is a discrepancy in the ending of the intervals of years from the building of the monetary temple in the days of Henry III. and reaching to its firing, and also to its destruction in about the years 1896 to the year 1899, but from those convulsive days of Henry III. civilization made wonderful strides. The coinage of gold perhaps would constitute the building of the monetary temple, which was symbolized by the old Jewish temple.

The political and financial revolution continues from 1896 (when the United States as a free republic died) for three years, until its resurrection in the year 1899.

From the reign of Henry III. the House of Commons dates its origin; gold coin was first introduced; the art of distillation was learned from the Moors; linen shirts, introduced by the Flemish, were substituted for woolen, coals for wood, candles for wooden splinters, and tiles on the principal houses of London for thatch; architecture was greatly improved; the fine arts were encouraged, and

the celebrated philosôpher, Roger Bacon, prepared the way, it is said, for the invention of gunpowder.

Charlemagne (Solomon) began to reign

the year.....A. D. 768

There is an interval of.....A. D. 1130-7-15

From Charlemagne (Solomon) until the

destruction of our iniquitous financial

system in the second year of the reign

of Vespasian..... 1898-7-15

A. D. 1258-6-11—Haggai (great) Council of Henry III.,
June 11, 1258.

A. D. 639-1-15—The interval.

1897-7-26—Financial destruction under Vespasian.

Why Charlemagne Was a Type of King Solomon.

Gibbon says of him: "The appellation of great has been often bestowed, and sometimes deserved; but Charlemagne is the only prince in whose favor the title has been indissolubly blended with the name. That name, with the addition of saint, is inserted in the Roman calendar, and the saint, by a rare felicity, is crowned with the praises of the historians and philosophers of an enlightened age. His real merit is doubtless enhanced by the barbarism of the nation and the times from which he emerged; but the apparent magnitude of an object is likewise enlarged by an unequal comparison, and the ruins of Palmyra derive a casual splendor from the nakedness of the surrounding desert. Without injustice to his fame, I may discern some blemishes in the sanctity and greatness of the restorer of the western empire. Of his moral virtues, chastity is not the most conspicuous; but the public happiness could not be materially injured by his wives or concubines, the various indulgence of meaner or more transient amours, the multitude of his bastards whom he bestowed on the church, and the long celibacy and licentious manners of his daughters, whom the father was suspected of loving with too fond a passion. I shall be scarcely permitted to accuse the ambition of a conquerer; but in a day of equal retribution, the sons of his brother Carloman, the Merovingian princes of Aquitaine, and the four thousand five hundred Saxons who were beheaded on the same spot, would have something to allege against the justice and humanity of Charlemagne. His treatment of the vanquished Saxons was an abuse of the right of conquest; his laws were not less sanguinary than his arms, and in the discussion of his motives, whatever is subtracted from bigotry must be

imputed to temper. The sedentary reader is amazed by his incessant activity of mind and body, and his subjects and enemies were not less astonished at his sudden presence, at the moment when they believed him at the most distant extremity of the empire; neither peace nor war, nor summer nor winter, were a season of repose, and our fancy cannot easily reconcile the annals of his reign with the geography of his expeditions."

Matthew, Chap. 11, 28-29-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

29. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

30. "For my yoke is easy, and my burden is light."

This will apply to the nations, as God is not a respecter of persons, and all the prophecies are directed to his nation Israel, and the other nations of the earth (Europe). When the prophets mention the names of persons, they symbolize nations, political parties, institutions, etc.

Genesis, Chap. 1-14: "And let them be for signs, and for seasons, and for days and years."

The heaven and the earth, and the things that were there and therein created were created for symbols, to symbolize the literal creation which began with the birth of Christ.

Luke, Chap. 18, 15-16: "And they brought unto him also their babes, that he should touch them; but when the disciples saw it they rebuked them."

16. "But Jesus called them unto Him, saying, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.'"

The above symbolizes the territories and weak nations which will apply for annexation to the United States of Israel that Christ is to deliver over to the Father, after which it will be the kingdom of God.

At first there will be some opposition to annexation, which will be overcome and annexation will become the order of the day.

Zechariah, Chap. 14, 8-9: "And it shall come to pass

in that day, that living waters shall go out from Jerusalem; half of them towards the eastern sea, and half of them towards the western sea; in summer and in winter shall it be."

The new order of things shall make the east and the west equal in privileges.

9. "And the Lord shall be King over all the earth; in that day shall the Lord be one, and his name one."

At the end of the period which is called that day by the prophets, the greater portion of the globe will be united for the accomplishment of reforms, and will be all advancing toward one end. This time of disaster will last about seven years, beginning in 1893, and ending about 1900, and is referred to in Ezekiel, Chap. 21, 25-26-27.

Ezekiel, Chap. 21-25: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of iniquity of the end; thus saith the Lord God."

26. "Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low and abase that which is high."

27. "I will overturn, overturn, overturn it; this also shall be no more until he comes whose right it is; and I will give it him."

The old version of the same passage is, 25: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end."

26. "Thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low and abase him that is high."

27. "I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is; and I will give it him."

The wicked prince of Israel is the twenty-fourth elder spoken of by Daniel, and is the twenty-fourth President of the United States, and is the last one with regal power. Overturn, overturn, overturn; this means that in that day, that is, from 1893 to 1900, will be the greatest revolution ever known. It will not necessarily be a bloody revolution for all nations, but it will be a cleansing one. Right here we will say that a greater portion of the prophecies are pointing to that day (the time of this revolution) which

is the time of his preparation; the very nature of the Scriptures show it, as they have not all been thoroughly translated into his language (English) that the Lord is preparing for his people, which will in time become the language of the globe, for by far the greater part of the sacred Scriptures are unknown even to his people.

Zephaniah, Chap. 3-9: "For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord to serve him with one consent."

The English language is here undoubtedly referred to, for it is already spoken by more civilized people than any other language, some estimates placing it as high as 135,000,000, while no other language is spoken by more than about 50,000,000 people of one nation. English is fast becoming the polite language of Europe, being used by thirty per cent, where no longer ago than the beginning of the present century it was spoken by only about twelve per cent of the population. We mean only the civilized nations here, for we cannot find all of India or China in the prophecies, and there are many tongues among them. The unity of the English language in the United States is a marvel. Seventy-five million people of one tongue has never been recorded in the history of great empires.

Zechariah, Chap. 14-4: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall move towards the north and half of it towards the south."

In that day. This means a period of time of preparation mentioned by Nahum about the end of the ages, from 1896 to 1899, and is called by the prophet Nahum the day of his preparation.

By mountains cleaving in the midst towards the east and the west, is meant that the United States government will cleave in the midst.

There will be a very great valley. That is, a great difference between the political parties, and their strength shall move towards the north and the south.

5. "And ye shall flee by the valley of my mountains;

for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord, my God shall come, and all the holy ones with Thee."

Earthquakes with the prophets are always political or financial; hence a financial famine may cause a political shake, at which time the people will flee to the mountains of state governments.

Flee by the valley of my mountains, means that the states (mountains) shall assume separate authority, and is what is meant by the mother being dashed to pieces against her children.

The Lord, my God, shall come and all His holy ones with Thee. That is, a new order of things shall be set up.

Revelation, Chap. 16-17: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments (pure governing national constitutions), lest he walk naked, and they see his shame."

I come as a thief. (Christ is to come as a thief.) Are we to understand that Christ comes personally as a thief? He is not, for that would be silly and contrary to the great plan of symbolic prophecy, as Christ is only the spirit of prophecy, and these prophecies are being fulfilled, and mankind does not know it, and will not until the time appointed, and this United States of Israel is stealing upon the world unawares to all nations, and that is Christ and the express thing that he came into the world to accomplish, and it will be the setting up of his kingdom between the two great seas on top of his great mountain (great civil government) of the United States.

Revelation, Chap. 16-17: "And they gathered them together into the place which is called in Hebrew Har-Magedon.

This gathering at Har-Magedon is another gathering from that of the kings to the great battle, as Har-Magedon signifies a mountain of the gospel, and it may designate that time when the Almighty will turn things into another meaning spoken of by the prophets, and it will take place about the time when the iniquity of all nations is full.

Isaiah, Chap. 25-7: "And He will destroy in this

mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations."

Daniel, Chap. 12-11: "And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The continual burnt offerings were taken away in the year 602, by Phocas, a Centurion in the army of Emperor Maurice, whom he murders after usurping his throne, after which he acknowledges the supremacy of the Bishop of Rome, and from which time the continual burnt offerings were taken away. And from that time—602—there was to be an interval of 1,290 days—years—which ended with the year 1892, when the abomination of desolation, spoken of by Daniel, was set up by nearly all nations, and especially by ours, as the Fifty-third Congress, which was convened at the call of the President, August 7, 1893, passed the abomination of desolation act, and it became a constitutional law of our country. We give the text of the abomination of desolation bill, which is as follows:

An act to repeal part of an act approved July 14, 1890, entitled, "An act directing the purchase of silver bullion and the issue of treasury notes thereon, and for other purposes." (The silver purchasing repeal act. See Congressional Record of Fifty-third Congress, which convened in special session August 7, 1893.)

The virtues of Maurice had long since endeared him to the hearts of his subjects, for as he walked barefooted in religious processions and was assaulted with stones, his guards eagerly presented their iron maces in defense of his person. The degeneracy of the provinces (Roman empire) could no longer supply a race, and after a long and pernicious indulgence, the obliteration of the inveterate evil was undertaken by Maurice, but the attempt drew destruction on his own head—his dethronement and later his assassination. On one occasion, as he was passing along the highway, a frantic monk ran into the streets toward him with a drawn sword, and a vile plebeian, who represented his countenance and apparel, was seated on an ass, and pursued him by the imprecations of the multitude.

In a small bark the unfortunate Maurice, with his wife and nine children, escaped to the Asiatic shore; but the violence of the wind compelled him to land at the church of St. Autonomus, near Chalcedon.

On the third day, amidst the acclamations of a thoughtless people, Phocas made his public entry in a chariot drawn by four white horses. The revolt of the troops was rewarded by a lavish donation, and the new sovereign, after visiting the palace, beheld from his throne the games of the hippodrome.

In a dispute of precedence between the two factions, his partial judgment inclined in favor of the greens. Remember that Maurice is still alive, resounded from the opposite side, and the indiscreet clamor of the blues admonished and stimulated the cruelty of the tyrant. The ministers of death were dispatched to Chalcedon; they dragged the emperor from his sanctuary, and the five sons of Maurice were successively murdered before the eyes of their agonized parent.

The tragic scene was finally closed by the execution of the emperor himself, in the twentieth year of his reign, and the sixty-third of his age. The bodies of the father and his five sons were cast into the sea; their heads were exposed at Constantinople to the insults or pity of the multitude.

Phocas does not appear less hateful in the exercise than in the acquisition of power. The pencil of an impartial historian has delineated the portrait of a monster, his diminutive and deformed person, the closeness of his shaggy eyebrows, his red hair, his beardless chin, and his cheek disfigured and discolored by a formidable scar. Ignorant of the letters, of laws, and even of arms, he indulged in the supreme rank a more ample privilege of lust and drunkenness, and his brutal pleasures were either injurious to his subjects or disgraceful to himself. Without assuming the office of a prince, he renounced the profession of a soldier, and the reign of Phocas afflicted Europe with ignominious peace, and Asia with desolating war.

Thus was Emperor Maurice murdered, and his throne usurped by Phocas, who took away the continual burnt offerings, by acknowledging the supremacy of the

Bishop of Rome, in the year 602. To worship God without the assistance of the state is what is meant by continual burnt offerings.

Matthew, Chap. 24, 15-16-17-18-19-20-21-22-23-24-25: "When therefore ye see the abomination of desolation, which was spoken of by Daniel, the prophet, standing in the holy place" (let him that readeth understand).

16. "Then let them that are in Judaea flee unto the mountains."

17. "Let him that is on the housetop not go down to take out the things that are in his house."

18. "And let him that is in the field not return back to take his cloke."

19. "But woe unto them that are with child and to them that give suck in those days!"

20. "And pray ye that your flight be not in the winter, neither on a Sabbath."

21. "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be."

22. "And except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened."

23. "And if any man shall say unto you, Lo, here is the Christ, or, here; believe it not."

24. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect."

25. "Behold, I have told you beforehand."

The abomination of desolation was set up in the year 1892.

Then let those in Judaea (United States) flee to each separate state government.

Woe to those with child and those who give suck, meaning those who are indebted and have large responsibilities on their hands. And in these days there will be many false Christs, such as healers, mediums, and such as call themselves messiah's, and they will show signs and wonders, all of which can be seen at the present time.

Matthew, Chap. 24, 26-27-28-29-30-31: "If therefore they shall say unto you, behold, he is in the wilderness;

go not forth; behold, he is in the inner chamber; believe it not."

27. "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the son of man."

28. "Wheresoever the carcass is, there will the eagles be gathered together."

29. "But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

30. "And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming on the clouds of heaven with power and great glory."

31. "And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

For as the lightning comes from the east and shines even to the west, so shall be the coming of the son of man; as it was in the year 1859, the news of it was sent unto the west by telegraph, so the same will happen when the city falls.

The sun shall be darkened, means that our greatest luminary, the President, will lose much of his power. The moon shall not give her light, may mean the Vice President and the Senate will have their power diminished; and the stars—minor officers of the United States, many of whom will be dismissed—and the powers of heaven (United States) shall be shaken. Then shall appear the sign of the son of man coming in the clouds of heaven (United States). Clouds mean trouble.

And he will send forth his angels (agencies) with a great sound of a trumpet (a great and universal signal) and shall gather his chosen; the most righteous institutions, from one end to the other of the heaven (United States), will be gathered and set up soon after the city falls. It will be the resurrection, which is the transfiguration.

And then shall all the tribes of the earth (Europe) mourn, meaning all nations of Europe; they are all to hear of our trouble, which will create our transfiguration.

The Siege of Jerusalem and Destruction of the Jewish Temple.

Which Symbolized Our Present Monetary System that Is Near Its Destruction.

Below we give the fifth, sixth and seventh verses of the fifth chapter of Book VII., of "Josephus' Jewish War," as in it we find a symbolic description of the political and financial conditions immediately after the fall of Jerusalem, which denotes the fall of plutocracy and overthrow of our present famished financial system, which is symbolized by a double triumph for both Vespasian and Titus; as they will share the same honors on entering the city of Rome, an instance that had never transpired at Rome before, which indicates two very important, righteous acts passed by Congress that frees our country from the clutch of plutocracy.

All the things carried in the double triumphal procession of Vespasian and his son Titus symbolize the times and affairs prior to the two enactments. The two acts will be similar to the acts passed by Congress, one in the year 1840, and the other in 1866, as Vespasian was born in 1840, and his son Titus in 1866, A. D. The captives carried in the procession are the corrupt laws and institutions which will be annulled or defeated at that time; the fine texture of the captives' garments concealed the deformity of their bodies—for example, our present political parties clothe each iniquitous plank in their platforms with attributes contrary to their real deformities.

In fact, these shows and pompous pageantry never existed literally, further than on the pages of Josephus; but it symbolizes the literal time and affairs of the beginning of the political resurrection and transfiguration. The two strokes of Judith that severs the head from the body

of Holofernes, the chief captain of all the hosts of Nabuchodonosor (Nebuchadnezzar), symbolized the two enactments which constitute Vespasian and his son Titus, and they symbolize the two chief constitutional additions which resurrect the real democracy of Moses and Christ; also it is the time when Christ turns the kingdom over to the Father.

"Some who were accustomed to vaunt the most loudly now stood pale, trembling, inactive; others endeavored to break through the Roman works and make their escape. Vague rumors were spread abroad that the whole western wall had fallen, that the Romans were in the city; the men looked around for their wonted leaders; they neither saw their active figures hurrying about in the thickest of the fray, nor heard their voices exciting them to desperate resistance. Many threw themselves on the ground and bitterly lamented their fate.

"Even John and Simon, instead of remaining in their three impregnable towers, where nothing but famine could have reduced them, descended into the streets, and fled into the valley of Siloam. They then made an attempt to force their way through the wall; but their daring and strength seemed alike broken; they were repulsed by the guard, dispersed, and at length crept down into the subterranean vaults. The Romans ascended the wall with shouts of triumph at a victory so much beyond all hope, easy and bloodless; they spread through the streets slaying and burning as they went.

"In many houses where they expected rich plunder they found nothing but heaps of putrid bodies, whole families who had died of hunger; they retreated from the loathsome sight and insufferable stench. But they were not moved to mercy toward the living; in some places the flames were actually retarded or quenched with streams of blood; night alone put an end to the carnage. When Titus entered the city he gazed with astonishment at the massive towers, and recognized the hand of God in a victory which had thus made him master of such fortresses without a struggle.

"The multitude of prisoners who pined in the dungeons, where they had been thrown by the insurgents,

were released. The city was ordered to be razed excepting the three towers, which were left as standing monuments of the victory.

"The soldiers themselves were weary of the work of slaughter, and orders were issued to kill only those who resisted. Yet the old and infirm, as unsalable, were generally put to death. The rest were driven into a space of the temple, called the Court of the Women.

"There a selection was made; the noted insurgents were put to death, excepting some of the tallest and most handsome, who were reserved to grace the triumph of Titus. Of the rest, all above seventeen years old were sent to Egypt to work in the mines, or distributed among the provinces to be exhibited as gladiators in the public theaters, and in combats against wild beasts. Twelve thousand died of hunger—part from want or neglect of supplies, part obstinately refusing food. During the whole siege, the number killed was 1,100,000, that of prisoners 97,000."

In fact, the population, not of Jerusalem alone, but that of the adjacent districts—many who had taken refuge in the city, more who had assembled for the feast of unleavened bread—had been shut up by the sudden formation of the siege.

Yet the chief objects of their vengeance, the dauntless son of Gioras, and John the Gischalite, still seemed to baffle all pursuit. The Roman soldiers penetrated into the subterranean caverns; wherever they went they found incalculable treasures, and heaps of dead bodies—some who had perished from hunger, others from their wounds, many by their own hands.

The close air of the vaults reeked with the pestilential effluvia; most recoiled from these pits of death; the more rapacious went on, breathing death for the sake of plunder. At length, reduced by famine, John and his brethren came forth upon terms of surrender; his life was spared—a singular instance of lenity, if indeed his conduct had been so atrocious as it is described by his rival Josephus. He was condemned to perpetual imprisonment, and finally sent to Italy.

Many days after, toward the end of October (1839),

when Titus had left the city, as some of the Roman soldiers were reposing amid the ruins of the Temple, they were surprised by the sudden apparition of a man in white raiment, and with a robe of purple, who seemed to rise from the earth in silent and imposing dignity. At first they stood awe-struck and motionless; at length they ventured to approach him; they encircled him, and demanded his name. He answered, "Simon the son of Gioras; call hither your general." Terentius Rufus was speedily summoned, and to him the brave, though cruel, defender of Jerusalem surrendered himself. On the loss of the city, Simon had leaped down into one of the vaults with a party of miners, hewers of stone, and iron workers.

For some distance they had followed the natural windings of the cavern, and then attempted to dig their way out beyond the walls; but their provisions, however carefully husbanded, soon failed, and Simon determined on the bold measure of attempting to overawe the Romans by his sudden and spectral appearance. News of his capture was sent to Titus; he was ordered to be set apart for the imperial triumph.

Thus fell, and forever, the metropolis of the Jewish state. Other cities have risen on the ruins of Jerusalem, and succeeded, as it were, to the inalienable inheritance of perpetual siege, oppression, and ruin—meaning perpetual siege upon the root of all evil.

Jerusalem seems to be a place under a peculiar curse; it has probably witnessed a far greater portion of human misery than any other spot upon the earth.

For the destruction of nearly a million and a half of human lives, and the reduction of above 100,000 to the most cruel servitude, Titus was entitled to a splendid triumph. If the number in Josephus may be depended on, the fearful catalogue of those who lost their lives or their liberty in this exterminating war, and its previous massacres, stands as follows:

Before the War Under Vespasian.

At Jerusalem, killed by Florus.....	3,600
At Caesarea.....	20,000

At Scythopolis.....	13,000
At Ascalon.....	2,500
At Ptolemais.....	2,000
At Alexandria.....	50,000
At Damascus.....	10,000
At Joppa.....	8,400
Upon the mountain Asamon.....	2,000
The battle near Ascalon.....	10,000
The Ambuscades.....	8,000

129,500

During the War in Galilee and Judea.

At Japha.....	15,000
On Gerizim.....	11,600
At Jotapata.....	40,000
At Joppa.....	4,200
At Tarichea.....	6,500
At Gamala.....	9,000
At Gischala.....	6,000
In Idumea.....	10,000
At Gerasa.....	1,000
Near the Jordan.....	15,000

118,300

At Jerusalem.....	1,100,000
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After the Fall of Jerusalem.

At Machaerus.....	1,700
At Jarden.....	3,000
At Masada.....	9,600
In Cyrene.....	3,000

8,600

Total killed.....	1,356,460
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Prisoners.

In Gischala.....	2,200
Near the Jordan.....	2,500
At Jerusalem.....	97,000

Total prisoners.....	101,700
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All these names of places, cities and towns symbolize the number of financial failures at different times and places during the siege that is now in progress, and which will continue until the overthrow of our present iniquitous financial system, also the robber factions who control the government by the power of their money, will all be destroyed in the fall of Jerusalem in the latter part of (1899).

About the 7th of September (1899) the famished finances of the country will be so marked that those in high authority will shrink from the question and hide from the awful facts; as about 1,500,000 of the Jews at that time will have met their death; which symbolizes that many financial failures, along with the silent forges, moldy mills, and them who loveth and maketh a lie, will have lost their customary valor, and will skulk away from the disasters they have brought upon the nation.

The city of Jerusalem was selected to symbolize the financial system of the antitypical Israel. Is there a city upon the globe that would have made a more perfect type of one of the most important institutions of civilization? The wonderful vicissitudes that our monetary system has passed through are symbolized by those of the Jews, and Jerusalem; by its many captivities, massacres, pestilences, wars, conflagrations, and its many changes of nationality and rulers. Even the little band of fanatics left who call themselves Jews, and are not, as they are only a type of mammon, scattered upon the globe without nationality of any kind, yet they are called a nation of bankers and shopkeepers; but a nation in hovels would apply more appropriately to the greater majority.

If a people were selected to symbolize all of the miserable calamities that ever happened to civilization, those scattered tribes known as Hebrews, or Jews, would certainly be chosen; so in like manner would gold and silver be chosen to symbolize the crimes, wars, famines, robberies, forgeries, pestilences, and deaths, since civilization began.

Jewish War, Book VI., Chapter 10.

Verse 1: "And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day

of the month Gorpieus (Elul)," (about the eighth day of September, 1899).

Jewish War, Book VII., Chapter 5.

Verse 5: "Now it is impossible to describe the multitude of the shows as they deserve, and the magnificence of them all; such indeed as a man could not easily think of, as performed either by the labor of workmen, or the variety of riches, or the rarities of nature; for almost all such curiosities as the most happy men ever get by piecemeal were here one heaped on another, and those both admirable and costly in their nature; and as all brought together on that day demonstrated the vastness of the dominions of the Romans; for there was here to be seen a mighty quantity of silver, and gold, and ivory, contrived in all sorts of things, and did not appear as carried along in pompous show only, but, as a man may say, running along like a river.

"Some parts were composed of the rarest purple hangings, and so carried along, and others accurately represented to the life what was embroidered by the art of the Babylonians. There was also precious stones that were transparent, some set in crowns of gold, and some in other ouches, as the workmen pleased; and of these such a vast number were brought, that we could not but thence learn how vainly we imagined any of them to be rarities. The images of the gods were also carried, being as well wonderful for their largeness, as made very artificially, and with great skill of the workmen; nor were any of these images of any other than very costly materials; and many species of animals were brought, every one in their own natural ornaments

"Then men also, who brought every one of these shows, were great multitudes, and adorned with purple garments all over interwoven with gold; those that were chosen for carrying these pompous shows having also about them such magnificent ornaments as were both extraordinary and surprising. Besides these, one might see that even the great number of the captives was not unadorned, while the variety that was in their garments,

and their fine texture, concealed from the sight the deformity of their bodies. But what afforded the greatest surprise of all was the structure of the pageants that were borne along; for indeed he that met them could not but be afraid that the bearers would not be able firmly enough to support them, such was their magnitude; for many of them were so made that they were on three, or even four stories, one above another.

"The magnificence also of their structure afforded one both pleasure and surprise; for upon many of them were laid carpets of gold. There was also wrought gold and ivory fastened about them all; and many resemblances of the war, and those in several ways and varieties of contrivances, affording a most lively portraiture of itself. For there was to be seen a happy country laid waste and entire squadrons of enemies slain; while some of them ran away, and some were carried into captivity, with walls of great altitude and magnitude overthrown, and ruined by machines, with the strongest fortifications taken, and the walls of most populous cities upon the tops of hills seized on, and an army pouring itself within the walls; as also every place full of slaughter, and supplications of the enemies, when they were no longer able to lift up their hands in way of opposition.

"Fire also sent upon temples was here represented, and houses overthrown and falling upon their owners; rivers, also, after they came out of a large and melancholy desert, ran down, not into a land cultivated, nor as drink for men or for cattle, but through a land still on fire upon every side; for the Jews related that such a thing they had undergone during this war. Now the workmanship of these representations was so magnificent and lively in the construction of the things, that it exhibited what had been done, to such as did not see it, as if they had been there really present. On the top of every one of these pageants was placed the commander of the city that was taken, and the manner wherein he was taken.

"Moreover, there followed those pageants a great number of ships; and for the other spoils, they were carried in great plenty. But for those that were taken in the temple of Jerusalem, they made the greatest figure of them

all; that is, the golden table, of the weight of many talents; the candlestick, also, that was made of gold, though its construction were not changed from that which we made use of; for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the tops of them.

“These lamps were in number seven, and represented the dignity of the number seven among the Jews; and the last of all the spoils was carried the Law of the Jews. After these spoils passed by a great many men carrying the images of victory, whose structure was entirely either of ivory or gold. After which, Vespasian marched in the first place, and Titus followed him; Domitian also rode along with them, and made a glorious appearance, and rode on a horse that was worthy of admiration.”

Verse 6: “Now the last part of this pompous show was at the temple of Jupiter Capitolinus, whither when they were come, they stood still; for it was the Romans’ ancient custom to stay till somebody brought the news that the general of the enemy was slain. This general was Simon, the son of Gioras, who had then been led in this triumph among the captives; a rope had also been put upon his head, and he had been drawn unto a proper place in the forum, and had withal been tormented by those that drew him along; and the law of the Romans required that malefactors condemned to die should be slain there.”

“Accordingly when it was related that there was an end of him, and all the people had set up a shout for joy, they then began to offer those sacrifices which they had consecrated, in the prayers used in such solemnities, which when they had finished, they went away to the palace. And as for some of the spectators, the emperors entertained them at their own feast; and for all the rest there were noble preparations made for their feasting at home; for this was a festival day for the city of Rome, as celebrated for the victory obtained by their army over their enemies, for the end that was now put to their civil miser-

ies, and for the commencement of their hopes of future prosperity and happiness."

Verse 7: "After these triumphs were over, and after the affairs of the Romans were settled on the surest foundations, Vespasian resolved to build a temple to Peace, which was finished in so short a time, and so glorious a manner, as was beyond all human expectation and opinion; for he having now by Providence a vast quantity of wealth, besides what he had formerly gained in his other exploits, he had this temple adorned with pictures and statues; for in this temple were collected and reposed all such rarities as men aforetime used to wander all over the habitable world to see, when they had a desire to see one of them after another; he also laid up therein those golden vessels and instruments that were taken out of the Jewish temples, as ensigns of his glory. But still he gave order that they should lay up their law, and the purple veils of the holy place, in the royal palace itself, and keep them there."

Rumors of a rebellion in the great west will be spread about, and those who always worship royalty in whatsoever form they find it, although they be hungry and in rags themselves, will look about for their same old shoddy leaders; but the fray will be too desperate for that kind of leaders—they will not be there.

In great corporations supposed to be wealthy will be found nothing but a system of corruption, such as watered stock, and some of the foundations of which exist only upon worthless paper; thus will all kind of securities, stocks, and bonds tumble in all directions; then the commonalty of mankind will see the hand of God in the great revolution.

John, who symbolizes one of the vile causes of our financial trouble, is spared his life, but doomed to perpetual imprisonment, and being finally sent to Italy, means that his case will come up before a general election, as the Roman franchise only included those of Italy, in the years seventy to seventy-three after the birth of Christ.

Here Josephus is called the rival of John; consequently John is some institution that is opposed to the independency of an independent United States treasury; as

Josephus symbolizes our treasury which has been with the Jews in the antitypical Jerusalem since the time when we had an independent treasury, Josephus voluntarily delivers himself to the Romans during this siege. Josephus symbolizes our independent treasury bill passed by the senate, January 23d, and by the house, June 30th, 1840, also the works of Josephus are a correct political and financial history of the United States.

The adjacent districts to Jerusalem mean the countries adjacent to the United States which will be affected by our financial upheaval; as we are owing foreign countries large sums of gold which it will be impossible to pay for the lack of gold.

After Simon and John, who are symbols of our corrupt financial institutions, unwillingly desert their three impregnable positions and descend into the streets, attempting to force the wall (thus meaning that those corruptions will try to break the great fundamental principle of finance, and in failing in that direction, they creep down into their old ways of darkest deceit and fraud), lose all of their ill-gotten power of wealth; thus a victory over the corruptions of wealth is unexpectedly obtained, which quickly overspreads the whole country.

The noted insurgents mean the vilest of our financial institutions will be put to death, while some of the better sort will be left as an example of perfidy and folly in future elections; and all institutions that are over seventeen years old will be held up to the gaze of the public as the mythical things of Egypt; and some of them will be compared with those of despots, as a despotic power is symbolized by a beast; the numbers killed and made prisoners are respectively those who are made bankrupt and those who become irrecoverably in debt.

The last of this pompous show in the forum at Rome, where all stood still until the news or returns from our elections in the forum, may mean some decision of Congress; as going to Italy, means going before the masses of the people for a decision. In either case the procession, or rather the campaign, comes to a stand until the ballots are counted and the news of the defeated candidate or the annulling of the iniquities that have crept into our constitu-

tion, which means the news of the enemies' general being slain in the allotted place required by Roman law for malefactors to be put to death. When the news reaches the people they set up a shout for joy, for the end that was now put to their civil miseries, and for the commencement of their hopes of future prosperity and happiness. Then the affairs of the Romans, meaning the people, were settled on the surest foundations; then Vespasian builds a temple to Peace, in a very short time, and in a glorious manner, much beyond their expectations; then Providence favors them with a vast quantity of wealth. In the temple of Peace were collected such rarities that men aforetime used to wander all over the habitable world to see. The golden vessels and the instruments taken out of the Jewish temples were laid up in the temple of Peace; but the law and purple veils of the holy place were to be laid up and kept in the royal palace itself.

This pompous show and triumphal procession symbolizes the victorious campaign carried on against the most iniquitous combination of money that was ever arrayed against the welfare of a righteous nation, who by the power of their wealth rule by corrupting all branches of legislation; whereby millions have been reduced to the verge of starvation and thousands of women and children have perished for the want of the most common necessities of life. The campaign against plutocracy will be successful because the Almighty has said so, and he has said that this will be the last and only evil time for Israel, He that created all thing, created this evil time that our nation might be resurrected and transfigured. Christ symbolized the resurrection of the United States, so he did, its transfiguration (see 17th chapter of Matthews). "And after six days, Jesus taketh with him Peter, and James, and John, his brother, and bringeth them up into a high mountain apart; and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold there appeared unto them Moses and Elijah talking with him."

The prophets always use the word mountain to designate a civil government, and a high mountain means a great civil government; thus Jesus symbolized our trans-

figuration after six days, which means after or at the end of the six ages of 6,000 years which end about 1896, when the first epoch of the United States ended; for after Moses the age of man would be the number of years that Moses happened to live, which was 120 years; but the United States was seven years struggling for independence, so in like manner we may be seven years in resurrecting and transfiguring, but many prophecies are pointing to the latter part of 1897 to 1900, for that event. The end of 6,000 years came in the year 1899, also the end of the six ages came in that year, because the days were shortened lest all flesh would be destroyed; in proof that the time and years were shortened, we repeat the third verse of the third chapter of the first book of the Antiquities of the Jew, by Flavius Josephus.

Shortening of the Ages.

This calamity happened in the sixth hundredth year of Noah's government (age), in the second month, called by the Macedonians Dios, but by the Hebrews Marheshven for so did they order their year in Egypt. But Moses appointed that Nisan, which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month. So that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh (seventeenth) day of the fore-mentioned month; and this was two thousand six hundred and fifty-six (one thousand five hundred and fifty-six) years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down with great accuracy both the births and the deaths of illustrious men.

The magnitude of the things borne along in the triumphal procession were so made that they were in three and even four stories, one above the other, with many resemblances of the war, meaning the present financial siege that our country is struggling through; there was to be seen in the procession a happy country laid waste, and entire squadrons of enemies slain, which means the trusts, national banks, along with all those who rule Congress, the Senate, the President and his administration by the power of money, in favor of themselves and to the destruction of the whole nation; and in that procession were carried the walls of most populous cities that were being seized, and an army pouring itself within the walls,

while every place was full of slaughter, and the enemy could be seen making supplication when they could no longer resist; houses overthrown and falling upon their owners; rivers flowing out of a melancholy desert into an uncultivated land, that was not drink for men or cattle, but through a land still on fire upon every side.

And on the top of these pageants was placed the commander of the city that was taken and the manner of his taking, and a great number of ships followed the pageants with other spoils of great plenty; but those taken in the Temple of Jerusalem made the greatest figure of them all; that is, the golden table the weight of many talents, the candle stick of gold, though its construction was now changed by its middle shaft being fixed upon a base, and its smaller branches being produced from the main shaft to an unusual length; thus forming the likeness of a trident by their positions. And the last of all the spoils was carried the law of the Jews (our financial laws), then came the gold and ivory images of victory, and Vespasian came marching in the first place; then Titus following; then Domitian (son of Vespasian), riding upon a horse that was worthy of admiration. (A horse symbolizes a political power.)

The siege of Jerusalem under the Roman General Titus, beginning seventy-one years after Christ, symbolizes our present monetary siege seventy-one years after the birth of the son of man in the year 1826, which was the Home Missionary Society, founded in that year. The labor unions, strikers and their leaders, and all who are advocating an increased currency, the silver factions and the great commonalty, symbolize the Romans under Titus, who besiege the city and capture it about the eighth day of September, 1899.

Simon, John and the other factions in the city who cut each other's throats generally are those in power, aided by the great combination of syndicated wealth who have control of the government at the present time. Those who are killed in the siege symbolize the number of financial failures; those sold into slavery are those who are irrecoverably mortgaged. As the Jews in the city fight among themselves and kill more of each other than

are slain by the Romans, so have the money factions begun to rob each other in the United States, as the large corporations have little regard for the smaller institutions.

About the same time a priest, named Jesus, son of Thebuth, obtained his life on condition of surrendering some of the treasures of the Temple which he had secured, two candlesticks, tables, goblets and vessels of pure gold, as well as the curtains and the robes of the High Priests. Another, who had been one of the treasureurs, showed a place where the vests and girdles of the priests were concealed, with a great quantity of purple and scarlet thread, and an immense store of cinnamon, cassia and other spices.

The Jewish war, VI., 8-4. And now were the banks finished, on the seventh day of the month Gorpheus (Elul), in eighteen days' time, when the Romans brought their machines against the wall. Some did not await the conflict, but crept down into the lower city, others shrunk into the subterranean passages, others more manfully endeavored to beat down the engineers. The Romans advanced in the pride of victory, the Jews were weary, famine-stricken, disheartened. A breach was speedily made, some of the towers fell, the leaders did not display their customary valor and conduct; they fled on all sides.

This one Jesus, the son of Thebuth, is some faction which will turn against the great combine and expose the secrets of the administration, as the robes of the high priests symbolize the power of the President's office; the goblets and vessels symbolize bills passed by Congress; the girdles of the priests that were concealed are the treacherous motives of the present administration to rob the commonalty through their power of office by aiding syndicated wealth to grasp all that it may reach after; the great quantity of purple and scarlet thread that is concealed indicates the great number of foreign men and institutions that are in league with the present administration to enrich themselves at the expense of the nation; for example, Rahab the Harlot left a scarlet cord hanging out of her window that it might aid the spies to escape from her countrymen.

The House of Refuge for Juvenile Delinquents.

Apocryphal New Testament—Paul and Thecla.

Thecla, when eighteen years of age, heard the Apostle Paul preaching in Iconium and was by him converted to Christianity, and from Iconium followed Paul and endured many hardships and was finally translated at the age of ninety, seventy-two years after she left Iconium.

The first institution in this country intended for the reformation of vicious and criminal children is incorporated under the name of the New York House of Refuge for Juvenile Delinquents, the founders being John Griscom, Isaac Collins, James W. Gerard and Hugh Maxwell. This was the beginning of a policy of caring for juvenile offenders that soon spread all over the country until nearly every state had its reform school. This system sprung from the teachings of Christ and is what is meant by the conversion of Thecla.

Seventy-two years after this, in the year eighteen hundred and ninety-seven, she will be translated. By this is meant that owing to changed conditions there will be no longer any necessity for such institutions as this New York Reformatory, founded in 1824, as in the year 1899 the resurrection of the living, symbolized by the transfiguration on the high mountain, will begin.

Apocryphal New Testament, Chap. II-15: "Thus suffered that first martyr and the apostle of God, and virgin, Thecla, who came from Iconium at eighteen years of age; afterward, partly in journeys and travels, and partly in a monastic life in the cave, she lived seventy-two years; so that she was ninety years old when the Lord translated her."

A monastic life in the cave for seventy-two years refers to the life of those who live in reform schools and similar institutions.

Thecla was a member of a noble family of Iconium, in Lyconia, where she was converted by the preaching of St. Paul, and having devoted herself to a life of virginity, suffered a series of persecutions from her intended bridegroom, as well as by her parents.

She is styled in the Greek martyrologies, the proto-martyress, while in the Roman breviary, she is said to have died at the age of 90, in Selencia.

Clement, 11-17: "The day which is kept sacred to her memory is the twenty-fourth of September, to the glory of the Father, and the Son, and the Holy Ghost, now and for evermore, Amen."

The day and month in 1824, when the New York House of Refuge for juvenile delinquents was founded; history gives the year, but as to the day and month, is silent.

Numerals of Josephus.

By the mysterious numerals of Flavius Josephus we find that the ancient city of Jerusalem was taken after a long siege and destroyed on the eighth day of the month, Gorpis (Elul), in the year seventy-two or three, after Christ, by General Titus, a son of the Roman General Vespasian. The ancient city of Jerusalem symbolizes our present monetary system which will be destroyed seventy-two or three years after the birth of the Home Missionary Society, which was organized in New York, on the tenth day of May, 1826. The influence of that society when thirty-three years of age, sent John Brown to Harper's Ferry, "like a thief in the night." He was taken and crucified; that same influence arose the third year with great power and glory and emancipated millions of slaves.

The Home Missionary Society was the second coming of Christ, or the coming of the son of man, by sending Brown to Harper's Ferry, as a thief in the night, whose coming was to be, Matthew, 24-27: "For as the lightning cometh forth from the east and is seen even unto the west; so shall be the coming of the son of man." His coming was known from the east to the west by telegraph.

As to the destruction of Jerusalem, all chronologers and all historians tell us that the city was destroyed in the year seventy, after Christ; but Josephus in his account of the siege, says the temple was set on fire on the twenty-seventh day of July, seventy years after Christ; and the city was taken and desolated after a long siege, which seems to prolong into the year 1899, as that is seventy-three years after the birth of the son of man. The Home Missionary Society is the son of man, because it sprung from this nation. In prophecy a man symbolizes a na-

tion. The United States is the man-child, the nation that was born in a day, as it is written in Isaiah.

Isaiah, 66-7: "Before she travailed she brought forth; before her pain came, she was delivered of a man-child."

Isaiah, 66-8: "Who hath heard such a thing? Who hath seen such things? Shall a land be born in one day? Shall a nation be brought forth at once? For as soon as Zion travailed, she brought forth her children."

The words of Isaiah prove conclusively that the United States is symbolized by Zion, as "before she travailed," means before the war for independence; "before her pain she was delivered of a man-child," means that we became a nation at the Declaration of Independence; then came our pains, the war. This nation was born in a day; it came into national existence in a day; at once, as soon as Zion travailed, she brought forth her children, meaning as soon as the Revolutionary War began, the thirteen children were welded into the Union of Zion which symbolizes the United States, the Israel.

Discovery Impossible Until Literalized.

Many will inquire as to the reason why the theories advanced in this volume were not discovered many years ago. The answer is that it would of been impossible before about the present time, for the reason that the miracles had not been literalized, or that the creation had not advanced far enough until the last twelve years, and perhaps not until later than that, as many of the things here advanced were not presented to my mind until after 1893, while trying as best I could to arrange those miracles that had been literalized and by numerical calculation was tracing the events that literally constitute David, Solomon, Abraham, Isaac, Jacob, Aaron, Moses, and the Israel, and all the intervals of years from one to the other, also the antitypical or literal crossing over Jordan, because all there ever was literal of that event transpired in the year 1776 A. D.; so in like manner did the walls of Jericho fall, after the seven times marching around from 1776 to 1783; further that the signs of the antitypical siege of Jerusalem did not make their appearance until 1893, and the antitypical firebrand was not thrown into the golden window of the antitypical Jewish temple until the 27th day of July, A. D., 1896; in 1895-6 the tower of Babel began to approach heaven (United States) and at the same time the Ark began to rest in Armenia on Mount Ararat, and the youngest son of Noah had just discovered that his father was drunken and began to make sport of him, then it was that the older sons of Noah took the garment (alliance) but kept their faces backward from the horrible sight, which was the son of Ham butchering the Armenians.

The one language of those who built the great tower has not yet been confounded.

The United States will be the principal actor in the destruction of their one language, as the United States is the chief agency of God.

It has not yet been discovered that they were building that great tower with poor building material; they are building with slime instead of mortar, and they are using brick instead of stone; the epithet Babel will be applied to the tower after the confusion of their one language.

Tower of Babel.

The tower of Babel has nothing to do with Babylon, yet learned men have often gone to the territory of ancient Babylonia and spent years of labor digging in the old heaps of rubbish on the banks of the river Euphrates, and they have named one of the many heaps of rubbish near the Euphrates Babel. Of course natural instinct would enable them to lay claim to the largest heap in that region, to be the foundation of their supposed ancient tower of Babel. The tower of Babel was never connected with ancient Babylon, any more than Poland was with the north pole.

The tower and city that was built on the plains of Shiner was not called by the name of Babel until after the confusion of their language; as neither seems to have been completed, very little is known of them until just before their language was broken up.

There never was a literal city and tower of Babel. They have only existed upon the pages of prophecy to symbolize the most miraculous city and tower that ever was, as they are both in existence, and both are soon to be destroyed.

Rahab, the Harlot.

Then the multitudes of the mortgaged, and those who are otherwise bound will be released, because all former values will disappear, as there will not be sufficient money to represent a value. By putting to death the aged and the infirm denotes the old and worn-out institutions that will have nothing of any value to represent them, and the rest being driven into the temple, called the "Court of the Women," which means the churches, aid many in that time of greatest trouble, as women symbolize the churches. The Court of the Women was a space without the main part of the temple, and symbolizes the same position that the churches occupied in the United States of Israel, ever since it was a nation; for example see sixth chapter of Joshua, "And Joshua said unto the two men that had spied out the land, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men, the spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, all her kindred, also they brought out, and they set them without the camp of Israel." Thus showing that the churches were provided for, but they were set without the state, as the union of church and state was never to be allowed in the United States; thus those institutions that will be driven into the "Court of the Women" symbolize their separation from the government; for example, such institutions as national banks will then be set without the camp, which means that all such will be divorced from the state. The epithet of harlot is applied to the churches because the desire of the woman should be to her husband, the state, and the great mother church is the harlot who has committed fornication with all the kings of the earth (Europe).

The Arch of Titus.

There is an arch still standing in the city of Rome that was erected in commemoration of the capture and destruction of Jerusalem, and in honor of the successful generalship of Titus, by the Senate and Roman people. Crowning the highest point of the Sacred Way (*Summa Sacra Via*), not only is it the most elegant of all the triumphal arches, but also as from its connection with Scripture history it has been justly styled, "one of the most interesting ruins in Rome." It consists of a single arch of white marble, flanked by a fluted composite column. During the pontificate of Pius the VII. it was rescued from impending ruin by extensive and judicious restorations; which, however, unlike the ancient portions, were executed in travertine. The sculpture with which it is embellished are of a very elaborate character.

Those of the frieze represent a procession of warriors conducting white bulls or oxen to the sacrificial altar; the keystone of the arch is adorned with a spirited figure of a Roman warrior. On the attic is the original inscription, which is evident from the use of the word *divo* ("divine"), was recorded after the death of Titus, the "delight of the human race," and, probably, by his successor Domitian. It runs thus:

.....
: Senatus. Populusque. Romanus. Divo. Tito. :
: Divi. Vespasiani. F. :
: Vespasiano. Augusto. :
.....

The piers under the arch are covered with bas-reliefs of remarkable interest. On the one side may be seen a body of Roman soldiers bearing the precious spoils from the Temple of Jerusalem, among which conspicuously

shine the golden table, the silver trumpets, and the seven-branched candlestick of massive gold, which afterward were thrown into the Tiber from the Milvian Bridge during the flight of the Emperor Maxentius, to prevent its falling into the hands of the victorious soldiers of Constantine. "The size of this candlestick, as here represented, appears to be nearly a man's height, so that both in size and form these bas-reliefs perfectly correspond with the description given by Flavius Josephus, and are the only authentic representations of these sacred objects."

On the other side we see the Emperor himself, crowned by the goddess of Victory, seated in his triumphal quadriga, or chariot, drawn by four horses, with the lictors bearing their laurel-wreathed fasces before him, and around him soldiers and citizens, cheering tumultuously, and waving boughs of laurel. The vaulted roof of the arch is richly ornamented with sunk panels and roses, while a central bas-relief is devoted to the apotheosis of Titus.

The length of the arch is forty-nine feet, its breadth sixteen feet six inches, its height is equal to its length. The width of its passage, or opening, is nineteen feet. Above the entablature rises an attic, twelve feet in height. The arch is semicircular, and springs from a horizontal molding, called the impost, which crosses the front of the building at about twenty-two feet from the ground. The height of the composite marble columns on either side of the opening is 22.065 feet, and they stand upon pedestals nine feet high.

Besides the arch of Titus in Rome there is little known about the Jewish Wars of Vespasian, his two sons, Titus and Domitian, excepting in the sacred prophecies of Flavius Josephus. A single glance at the description Josephus gives of their triumphal procession shows that it must have been miraculous; or simply the description of a miraculous one to symbolize a literal one of gigantic proportions; and that literal one is already forming its ranks for the great triumphal march; then all things which Josephus has portrayed in the triumph of Vespasian and Titus, will be literal and can be seen by all those of

ordinary understanding; quite a conspicuous part of the procession has already taken up its line of march, which are the houses falling upon their owners.

Titus had captured Jerusalem, destroyed the temple, slaughtered many of the Jews, scattered abroad nearly all that had escaped alive, returned to Rome, joined his father and entered the city with a great triumphal procession; not a miraculous procession as Flavius Josephus describes it to have been; yet Josephus was a divine writer and one of the greatest, as his works are the greatest among the Scriptures; hence we will not venture to question his authority to use miraculous descriptions in whatsoever magnitude we may find them symbolizing the things which so much concern the human family, especially those of the United States; for in like manner God created the heaven and the earth in six days (six ages), 6,000 years (which years have been shortened and will end between 1893 and 1901) by a miraculous description of the creation, which creation began literally to appear with the birth of Christ, and continues until all things are created in the heaven and earth (United States, Europe).

Without that miraculous description in Genesis there would have been no heaven or earth, because they are both built upon Christianity. Christ himself was one of the greatest miracles, and he came into the world that all the world (Europe) might be saved; but he says to his Disciples, "I go to prepare a place for you;" hence the United States is pointed to, and it, and the things pertaining to it, are symbolized by many miracles; and the United States is the miracle of miracles; the prophecies were written for the times and the people of our era; because Christ said he came not to destroy the prophecies, but to fulfill them; consequently there are yet many to be fulfilled; also he said, "I come not for peace, but a sword." All important reforms since Christ have been established by the sword, and his people, of the United States, were born with a sword in their hands.

When General Titus departed for Rome at the end of the siege, Judaea and Jerusalem was a desolation, and it has never again been recognized as one of the nations of the world; its royal house was extinguished; its high

priesthood was no more; and of the temple, there was not one stone left upon another.

The Jews lost their center of unity, and now they can only be traced by a scattered people throughout all regions of the globe. As Jerusalem was desolated and the temple of the Jews destroyed about seventy-two or seventy-three years after the birth of Christ, so will plutocracy be desolated and its centralized temple be destroyed in the exact number of years after 1826. The son of man was born in 1826, but the exact time when Christ was born has not yet been established to a certainty; therefore we cannot establish the exact date of the overthrow of plutocracy. After their downfall the Jews revived somewhat and caused the Romans some trouble, but were short-lived; so will the power of money revive again, but like its prototype, the Jews, will be easily subdued; as their high priesthood disappeared, so will the present kingly power of our Presidents be no more; like the Jews, plutocracy will lose its center of unity and prestige forever.

Did God create man to dig gold from the ground at so fearful a cost? and then to idolize it above all things, even to the sacrifice of his life? Compared to our great idol of gold, all the idols of antiquity are as nothing; the red-hot iron arms of their ancient god, Molech, would be icy-cold compared to our god, Mammon. Were the voice of the prophets only directed toward those incipient times and nations of antiquity, whose idols were dolls in comparison to ours? Remember that we are the "Ancient of Days," with throne of fiery flames; with wheels of burning fire.

(Without end.)

SYMBOLISMS.

SOME OF THE SYMBOLISMS OF THE SCRIPTURES.

Raphael—The chief angel—which is the United States,
and the chief agency of the Almighty.

Michael—Chief angel—the United States.

Gabriel—United States—Chief angel—chief agency.

The Earth—Europe—the old Roman territory.

The World—The territory occupied by the old Roman
world or earth, now called Europe.

Adam—The first nation after Christ.

Eve—The first church after Christ.

Eve—The mother of all living.

The Forbidden Tree—The marriage of church and state.

The Serpent—Monarchy.

Satan—Monarchy.

Devil—Monarchy.

Dragon—Monarchy.

Waters—Politics.

The Great Deep—The great politics of nations.

The Voice of Many Waters—The politics of many na-
tions.

An Angel—An agency.

An Archangèl—Chief agency.

Beast—Despotic and fanatical nation.

Man—Nation.

Woman—Church.

Divided Waters—Political divisions.

Waters Standing up in a Heap—The alliance of several
nations for the same political purpose.

Ark—Covenant, constitution, alliance.

- Garment—A governing constitution.
- White Garment—A pure constitution.
- Lake—A political body.
- Lake of Fire—A corrupt political body.
- Lake of Fire and Brimstone—Used by the prophets to symbolize war after the invention of gunpowder.
- Hell-Fire—The lowest kind of corruption.
- Sea—Universal politics.
- River—Progressive and aggressive people.
- The Great City—Earth, world or Europe.
- Circumcision—Naturalization.
- Chosen Horseman—A great politician.
- Ship—Political party.
- Vessels—Bills enacted by Congress.
- Soldier—Political voter.
- The Ancient of Days—The United States with the ancient democracy of Moses.
- Fish—An overwhelming political party.
- Crossing Over Jordan—Political change.
- Burnt Offerings—Money expended to defray expenses of the Government.
- Heaven—United States, which is Israel.
- Hell—The lowest and most corrupt.
- Earthquake—Financial and political panics in Europe—Earth.
- Sun—A presiding officer.
- Moon—Vice presiding officer.
- Stars—Minor Government officers.
- Clouds of Heaven—Trouble threatening the United States.
- Trumpets—World-wide signals.
- Cloud—Harbinger of trouble.
- A White Cloud—Harbinger of peace and plenty.
- Night—Famine of food, water or money.
- Moses—Democracy.

Mother—First church.

A Day—Twenty-four hours, one year or one thousand years.

Walls—Permanent constitutional laws.

Sons—Young States or young institutions.

Harlot—Church united to the state.

Mother of Harlots—The first and great Roman Catholic church.

The epithet Harlot is applied to the churches that have committed fornication by their several unions with the nations of the globe.

Mountain—A great civil government.

My Mountain—Israel or the United States.

Jerusalem—Monetary system of civilization.

New Jerusalem—The monetary system of the United States after the resurrection and transfiguration.

New Heaven—United States transfigured.

New Earth—Europe after its resurrection.

Grass—Common people.

Trees—Persons holding office.

Fir Trees—Great persons of title and wealth.

Children—Young States or institutions.

Wilderness—Political uncertainty.

Desert—Defeated political party.

The Cleansing Blood of Christ—Bloody war that washes out iniquities.

Out of Egypt I Have Called My Son—Out of monarchy have I called my people.

The Great Deluge Upon the Earth—The great political combine of European nations.

Tower of Babel—The alliance of European nations.

Michael and His Angels—The United States and its agencies.

The Dragon and His Angels—Monarchy and its agencies.

War in Heaven—War in United States.

Satan Was Seen Falling from Heaven Like Fire—

Monarchy was hurled out of the United States in 1776-1783.

Swine—All who trample upon the pearls of Scripture.

Jesus Walked Upon the Waters—Christ will prevail over our body politic.

Feast of Tabernacles—Our general elections.

Second Adam—Jesus Christ.

Jesus Christ—Democracy of Moses.

Jesus Christ—United States of Israel.

Why Will the United States Be Resurrected and Transfigured?—Because Christ was transfigured and resurrected.

Resurrection Will Come Between 1896 and 1899—The life of man was to be 120 years after Moses, because Josephus says the life of man would be the number of years that Moses happened to live.

Why Will the United States Be Resurrected Between 1896 and 1899?—Because the United States died when 120 years of age. As Christ was resurrected in three days so will the United States be resurrected in three days—years.

Burnt Offerings—Money collected to defray the expenses of a government. For example, as soon as Joshua passed over Jordan he built an altar and offered burnt offerings; in the year 1776 that was the first after the Declaration of Independence.

Hosea 7-5: "On the day of our King the Princes made themselves sick with the heat of wine; he stretched out his hand with scorners"—This is the administration of our twenty-fourth elder—president. He will raise his hand with scorners, thus scorning the request of the people.

Hosea 10-15: "At daybreak shall the King of Israel be utterly cut off"—At the dawn of the resurrection our King—President—will lose his kingly power, because he is our twenty-fourth elder—President. Rev. 11-16: "And the four and twenty elders, which sat before God on their thrones, fell upon their faces and worshiped God, saying, We give Thee

thanks, O Lord God, the Almighty, which art and which wast; because Thou hast taken the great power."

The life of Flavius Josephus, or his autobiography which he gives before proceeding with his "History of the Jewish War," containing the interval of two hundred forty-one years and seven months—The autobiography of Flavius Josephus is a symbolical biography of the United States. One can see throughout all the works of Flavius Josephus that he, himself, symbolizes our United States Treasury, and though he lived nearly 2,000 years ago, he was an American historian.

Rev. 8-1: "And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour."—Our present famished finances will cause this silence in heaven—United States—for about seven days. This silence will consist of a cessation of the powers that be in the United States for about the space of one week.

Hosea 6-2: "After two days will he revive us; on the third day will he raise us up, and we shall live before him."—This present financial famine was symbolized by the siege of ancient Jerusalem seventy and seventy-one years after Christ, which lasted about the space of three years. In like manner will our present financial system be destroyed seventy, seventy-one or seventy-two years after the birth of the Home Missionary Society in 1826.

Zeph. 3-15: "The Lord hath taken away thy judgments; he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee."—Our twenty-fourth President will be shorn of his kingly power, even before his administration is ended.

Micah 5-5: "Now shalt thou gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek."—The present administration of McKinley, our twenty-fourth elder, will continue to raise their hand with scorners until they are de-

graded and covered with shame by the daughter of troops, which symbolizes the power of conventions, or any kind of a congress.

The Son of Man—Home Missionary Society, organized May 10, 1826, re-enforced by the abolition and kindred societies, caused John Brown to attack Harper's Ferry in the year 1859 like a thief in the night, as predicted by the prophets.

Job—United States.

Satan Afflicting Job—Monarchy afflicting the United States in days of the Lord's preparation, these afflictions being brought on by adopting the institutions of monarchy.

The Healing of Job—Every man gave him a piece of money, and he had twice as much as before—The healing of Job symbolized our financial and political resurrection, after which all nations are to be commercially obliged to contribute to our national wealth.

They shall cast their silver in the streets and their gold shall grow dim—Our silver is degraded and cast into the streets, and our gold is rapidly passing out of the reach of the great majority.

The mother was dashed in pieces upon her children—The power of the older States will be dashed in pieces upon the newer, or Western, States.

They shall say, alas! alas! in all the highways—At the present time we are hearing this alas! alas! upon all our streets and highways, as the people meet and tell their tale of woe.

The songs of the temple shall be howlings in that day—In our Congress and Senate to-day many from the great producing West are howling for reforms, while those from the manufacturing and banking States are singing the songs of the Dragon, Satan and Devil, which favors monarchical institutions.

Gabriel's trumpet, the last trumpet, or the last trump, of God—Will be sounded by the United States, by its

enactments, which will paralyze the financial world and cause the resurrection.

Gilgal—Liberty.

Abraham—Robert Bruce, the great champion of Scottish freedom.

Abraham come into Canaan—Robert Bruce was crowned King of Scotland, at Scone, by the barons, and laid the foundation of Scottish freedom.

Jacob removes down into Egypt—The Council Sorbonne, in Paris, under the influence of the French monarch, and the Diet of Worms, Charles the Fifth presiding, ordered flames instead of reasoning for Martin Luther, and he was excommunicated and his writings were condemned to be burned, and himself to be seized and brought to punishment.

Solomon and his great Empire—Charlemagne and his great Empire.

Cyrus the King—The great council that was called and met at Oxford, June the 11th, 1258 A. D.

Continual burnt offerings taken away—The union of church and state, when a part of the state revenue is appropriated for the support of the church.

The abomination that maketh desolate set up—It was set up in 1893, the beginning of the Cleveland administration.

The Ark rested on Mount Ararat, the highest altitude in the old Roman earth—Noah and his three sons will come out of the Ark (which are the alliances of Europe) when the iniquities of European monarchy reaches its crowning height. Then the great city will be broken into three parts, which are symbolized by the three sons of Noah.

Acts 13-41: "Behold, ye despisers, and wonder and perish because I work a work in your days, a work which ye will not believe though one should fully declare it to you."

Hosea 12-10: "I have also spoken unto the prophets, and I have multiplied visions; and by the ministry of the prophets have I used similitudes.

Antiquities of the Jews—Book 7, Chapter 3, Verse 2: “It was David, therefore, who first cast the Jebusites out of Jerusalem, and called it by his own name, the City of David; for under our forefather Abraham, it was called (Salem or) Solyma; but after that time some say that Homer mentions it by that name of Solyma (for he named the temple Solyma, according to the Hebrew language, which denotes security).”

We give the above in proof that all wisdom is sacred and is from God, and that a great portion of the writings—histories of antiquity—are prophecies; also they have created all things that are political, financial and sacred; that sacred learning began and was in process before the days of letters, even before and in the days of Homer. Josephus, who is one of the most important and one of the most sacred historians and prophets—Josephus has written the financial and political history of the United States so elaborately that it seems to be miraculous, but the most marvelous about Josephus is that he symbolizes our United States Treasury from the year 1840 A. D. The works of Homer are sacred or Josephus would not have mentioned his name.

Joshua 6-23: “And Joshua said unto the two men that had spied out the land, Go unto the harlot’s house and bring out thence the woman (church) and all that she hath, as ye swore unto her.”

“And Rahab the harlot and all her kindred they brought out. And they set them without the camp of Israel.”

The harlot and her kindred, which means the great Catholic church and all other churches which are her relatives, and the United States has protected them and allowed them all privileges except marriage with the state; hence they were set without the camp of Israel (United States). The appellation of harlot to the church—woman—Rahab—is applied to her because of her fornication with many nations, as it has continually been her desire to be united with the state.

The miracles of mythology symbolize some of the great events of the future, the same as the miracles of the Scriptures; they record the murder of the companions of Cadmus by the dragon (monarchy), and the transformation of Atlas (republic) into a great mountain (great civil government). The mysteries of mythology that illustrate the events of antiquity are symbols to illustrate the events of the future; they extend from Chaos to the apotheosis of Caesar.

The Creation of Christ's Kingdom—Deucalion and Pyrrha.

Say, O Themis, say, how to the world mankind shall be restored; and grant, most merciful, in our distress, thy potent aid. The goddess heard their words, and instant gave reply. The temple leave, ungird your garments, veil your heads, and throw behind your backs your mighty mother's bones. * * * At length Deucalion soothed his wife with words of cheering import: Right, if I divine, no impious deed the deity desires. Earth is our mighty mother, and her bones the stony monarchy within her; these behind our backs to cast, the oracle commands. * * * And brief the change, the stones Deucalion threw. A manly (national) shape assumed; but females (churches) sprung from those by Pyrrha cast behind; and hence a patient, hardy, laborious race we prove, and show the source, by actions, whence we sprung.

*The Metamorphoses of Publius Ovidus Naso—Ovid.
His transformations symbolize the evolution and progression of the Creation since Christ.*

The chariot with which Phaeton will burn up Europe. Of gold the axles shone; the pole of gold; by gold the rolling wheels were circled; every spoke with silver bright; upon the seat bright crysolites displayed, with various jewels shed a dazzling light, from the sun (United States) reflected. All the high-souled youth admired and while he curious viewed each part, behold Aurora from the purple east, wide throws the ruby portals, and displays the halls with roses strewn; the starry host fly, driven by Lucifer—himself the last to quit his heavenly station. Sol beheld the earth and sky grow red, and

Luna's horns blunt and prepared to vanish. Straight he bade the flying hours to yoke the steeds; his words the nimble goddesses obeyed and led the steeds fire-breathing from their lofty stalls Ambrosia fed.

Spare, O boy! the lash, but tightly grasp the reins—not through the five bright zones thy journey lies. Obliquely winds the path, with spacious curve, three girdles only touching; leaving far the pole Antarctic, and the Northern Bear; the frozen polar snake; * * * figures huge of beasts ferocious. Heaven a spot contains where Scorpio bends in two wide bows his arms, his tail, and doubly stretching claws; the space encompassing of two celestial signs. Soon as Phaeton the monstrous beast beheld, black poison sweating, and with crooked sting threatening fierce wounds, he nervelessly drops the reins; quick the steeds perceive the loose thongs playing on their backs, and rushed wide from the path, unchecked, through regions strange, now here, now there, impetuous, unrestrained.

Amidst the loftiest stars they dash, and drag the car through pathless places; upward now they labor; headlong now they down descend, nearing the earth. With wonder Luna sees her brother's coursers run beneath her own; and sees the burnt clouds smoking. Lofty points of Earth feel first the flames, and fissures wide, departing moisture prove. The forage green, whitens; trees crackle with their burning leaves; and ripe corn adds its fuel to the blaze. But these are trivial ills; whole cities burn, and peopled kingdoms into ashes turn.

Kingdoms kindle as the car draws near; even Russia, through her hoary regions, will be warmed; yet with all her native frost will be armed. Covered with flames, the towering Apennine, and Caucasus, and proud Olympus shine, and where the long-extended Alps aspire will stand a huge continued range of fire. Astonished Phaeton, where ere his eyes will turn, beholds the nations around him burn; Europe will be in a blaze; nor can he bear the sultry vapors, and the scorching air, which from below, as from a furnace flue, when the golden axle beneath him begins to glow.

Xanthus, fated to burn once more, and famed Maean-

der, that unwearied stays through many windings, smokes in every maze. From his loved Babylon, Euphrates flies. The big-swollen Ganges and the Danube dries. No more the Rhine or Rhone their courses maintain; nor Tiber, of his promised empire vain. The ground, deep cleft, admits a dazzling ray, and startles old Pluto, who turns away. The seas shrink in, and to the sight disclose, wide naked plains, where once the billows rose; the politicians in shoals about the bottom creep; nor longer dare in their crookedness to leap. Gasping for breath, snobbish nobility will die, and on the political waves extended lie.

The Devil, Satan, serpent, monarchy, are all one. Seek out the last recesses of their main. Beneath unfathomable depths they faint, and secret in their gloomy palaces pant. Thrice above the waves will monarchy uphold his face, and thrice will the flames be repellent. Europe at length on every side will be embraced, and scalding seas float around her waist, until the resurrection of her dead, nations; and she puts on a republic's dress.

At the time of writing Phaeton is near to mount the golden chariot of the Sun, and grasp the reins over the fiery four abreast, whose awful plunge was prophesied by Ovid in his sacred Metamorphoses, about the time of Christ.

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